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Without Concealment-----Without Compromise.

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Pro-Slavery.

From the Delaware Republican.

TO THE PUBLIC.—FALSEHOOD REFUTED.

It is with considerable regret that I find myself measurably compelled to appear before the public; but my attention has lately been arrested by a pamphlet, which has been freely circulated in Wilmington and elsewhere, with the following superscription:—*Extract from a Narrative of Frederick Douglass, an American Slave, written by himself.*

And although I am aware that no sensible, unprejudiced person will credit such a ridiculous publication, which bears the glaring impress of falsehood on every page, yet I deem it expedient that I should give the public some information respecting the validity of this Narrative, because I was for many years a citizen of the section of country where the scenes of the above-mentioned Narrative are laid; and am intimately acquainted with most of the gentlemen whose characters are so shamefully traduced, and I am also aware that the Narrative was not written by the professed author; but from statements of this runaway slave, some evil designed person or persons have composed this catalogue of lies to excite the indignation of the public opinion against the slaveholders of the South; and have even attempted to plunge their venomous fangs in the vitals of the Church.

I shall, therefore, briefly notice some of the most glaring falsehoods contained in the aforesaid Narrative, and give a true representation of the character of those gentlemen, who have been censured in such an uncharitable manner, as murderers, hypocrites, and everything else that is vile.

I indulge no animosity against the fabricators and circulators of the Narrative, neither do I know them; but I positively declare the whole to be a budget of falsehoods, from beginning to end.

1st. The identity of the author. About eight years ago, I knew this recreant slave by the name of Frederick Bailey, (instead of Douglass.) He then lived with Mr. Edward Covy, and was an unlearned, and rather an ordinary negro, and am confident he was not capable of writing the Narrative alluded to; for none but an educated man, and one who had some knowledge of the rules of grammar, could write so correctly. Although, to make the imposition at all creditable, the composer has labored to write it in as plain a style as possible: consequently, the detection of this first falsehood proves the whole production to be most notoriously untrue.

Again. "It is a common custom, in the part of Maryland, from which I ran away, to separate children from their mothers, at a very early age."

This, also, I know to be false. There is no such custom prevalent in that section of the country; but, on the contrary, the children are raised with their mothers, and generally live with them in the same house, except in some few instances where the mother is hired out as a cook or laborer in some other family.

The gentlemen whose names are so prominently set forth in the said Narrative, are Col. Edward Lloyd, Capt. Anthony, Austin Gore, Thomas Lamdin, (not Lanman,) Giles Hicks, Thomas Auld, and Edward Covy. Most of these persons I am intimately acquainted with, and shall give a brief sketch of their characters as follows:

Col. Edward Lloyd was one of the most wealthy and respectable planters in the State of Maryland. He was at one time the Governor of the State, and for several years a member of the Legislature. He owned several thousand acres of land, and between four and five hundred slaves. He died before I had much knowledge of him: but I know that he was a kind and charitable man, and in every respect an honorable and worthy citizen.

Most of the same slaves are now owned by his three sons, and they manage their servants in the same manner as did their father; and I know there are no such barbarities committed on their plantations.

Could it be possible that charitable, feeling men could murder human beings, with as little remorse of conscience as the Narrative of this infamous libel wishes to make us believe; and that the laws of Maryland, which operate *alike upon black and white*, bond or free, could permit such foul murders to pass unnoticed? No! it is impossible; and every sensible man knows that these false accusations are the ebullition of an unchristian prejudice.

Captain Anthony, and Giles Hicks, I know but little of. The accused murderer, Mr. Gore, is a respectable citizen, living near St. Michaels, and I believe a worthy member of the Methodist Episcopal Church; he was formerly an overseer for Col. Lloyd, and at this time, all who know him, think him anything but a murderer.

Thomas Lamdin, who, it is said, (in the Narrative,) boasted so frequently of his murders, is, at this time, an honest school-teacher in the district where I formerly lived; and all the harm that can be said of him is, that he is too good-natured and harmless to injure any person but himself.

Captain Thomas Auld, whose hypocritical meanness is so strongly depicted in the aforesaid Narrative, was for many years a respectable merchant in the town of St. Michaels, and an honorable and worthy member of the Methodist Episcopal Church; and only notable for his integrity and irreproachable Christian character. He is now retired from the turmoil of a mercantile life, and engaged in the worthy occupation of tilling the soil, little dreaming of the foul accusations that are circulated against him.

Edward Covy, the renowned "negro breaker," is also a plain, honest farmer, and a tried and faithful member of the Methodist Episcopal Church. Mr. Covy lived for several years on a farm adjoining my father's, at which time this runaway negro lived with him, and I am well aware that no such bloody tragedy as is recorded in that lying Narrative, ever occurred on Mr. Covy's farm. All that can be said of Mr. Covy is, that he is a good Christian, and a hard-working man, and makes every one around him work, and treats them well. By his honest industry, he has purchased a fine farm, and is now reaping the reward of his labor.

Such are the characters of the men whom the imposers of this dirty Narrative have so uncharitably traduced, and by blending these false accusations with the Methodist religion of the South, they wish to lacerate her already bleeding wounds.

I was raised among slaves, and have also owned them, and am well aware that the slaves live better, and fare better, in many respects, than the free blacks.

Yet, I am positively opposed to Slavery, for I know it is a great evil; but *the evil falls not upon the slave*, but on the owner.

Intrigue and false accusations will never liberate the slave of the South; but, on the contrary, every such attempt will only forge for them new and stronger fetters.

Let the tender-hearted philanthropists of the North speak truth and love towards their Southern brethren, and make a liberal application of their gold for the removing the blacks from the country, and their chance of success will be more flattering.

I have given a true representation of the persons connected with the aforesaid Narrative, and I respectfully submit the facts to the judgment of an impartial public.

A. C. C. THOMPSON.
No. 101 Market street, Wilmington, Del.

From the Western Christian Advocate.

IMPOSTOR AND IMPOSTRESS.

MR. EDITOR:—It is said, by those who look into the future, that coming events cast their shadows before; so I thought that I would shadow forth to your readers, not coming events, but the approach of the veritable Stephen S. Foster, and Abby Kelley. They have lately paid a visit to Mt. Pleasant, during the Yearly Meeting of the Friends, carrying away a few of the steady and sober, and insulting and wounding many others. It appears that S. S. Foster was once a student of theology, but has returned, like the sow that was washed, to his wallowing in the mire. Miss Kelley was formerly a member of the Quaker fraternity; but having become dissatisfied, has declared her withdrawal from that body, and attached herself to the fraternity of infidels, whose real object is to uproot the foundations of civil and religious institutions. She still claims her rights in the Society of Friends; and on last Sabbath, attempted to exercise those assumed rights; and by so doing, created quite a disturbance in their meeting, compelling them to submit to an outrage, or have her dragged forthwith out of the place. They, of course, preferred the latter alternative. But Abby could not walk, and of course they helped her along; and it is said, I do not vouch for it, that she kicked tremendously at the good Quaker's shins. S. S. Foster attempted to justify her proceedings by referring to Wesley, and other great reformers; but particularly by reading from George Fox's Journal. But in the midst of the justification, up jumped Abby, and declared that she was impressed that it was her duty to leave her own meeting and go to the Friends—that she went under a heavy cross—that she expected to be dragged out when she went—and that when she got there she felt quite comfortable in the discharge of her duty.

It was my lot to attend her meetings but one day; and what I have to say hereafter relates particularly to that day. This same beautiful pair have the reputation of being sceptics, and of having a concealed object in view. This reputation had preceded them. The public mind was prejudiced against them. They seemed to anticipate this; and pursued such a cautious course that many were deceived, or rather, as they would term it, undeceived. Abby is the principal personage. Foster is a mere tool in her hands. She makes no hesitation to jump up while he is speaking, and take the floor entirely from him, right in the midst of his talk. While one would think that he was her travelling companion and protector, it seems, from her actions, that she goes along to help him out of his difficulties. He seems a kind of *ward*.

Their ostensible object is the abolition of Slavery: the means, the dissolution of our Union—the destruction of the churches, and the reduction of all things and men to a common level. Their real object is the abolition of all religion.

I say this, first, from their sentiments. 1. She declares that religion is pure and deep, and true philosophy. This you will at once perceive is a convertible proposition. Pure, and deep, and true philosophy is religion; here is Rationalism at once. 2. She declares that "naked humanity" would long since have accomplished the liberation of the slave. The Bible—the system of pure Christianity, is in the road: hence, it must go down with the Union and the churches. Here is downright scepticism. 3. She recommends to her followers to stay out of all Sabbath meetings, except such as they may have common privileges in. The sum of which is, that they must not go unless permitted to disturb religious assemblies by the repetition of infidel assertions, long since exploded. And lastly, I infer it from the character of her followers. Her strongest adherents were evidently infidels. They occupied the highest seats. They exulted most at the defections of the churches. And, not least, she most studiously avoided everything that would give that class offence, while she was unsparing in the abuse of the churches. And I might add to the foregoing, the darkness that was thrown over that period which is to succeed the destruction of the present state of things. Upon this she was evasive. Though interrogated, she either would not, or could not give any satisfaction. A feigned attempt was made, but that was all. And I must still add, for I write in haste, the character of her companions in this work, and her own habits of life. Who are her coadjutors? Garrison, Rogers, and others. Who applaud her and S. S. Foster? Such papers as the Regenerator and the Liberator. But these I can only mention. What are her habits? These are the same as the Communitists; no flesh, no butter, no spice: you see they are practicing, as a method of regeneration, the modern infidel means of purifying of the heart. I concluded that the best method to bring her fairly out, was to put a plain question to her. So I asked her, Do you believe the Bible to be a revelation from God, and a sufficient rule both for our faith and practice? This brought her up bouncing. She denied my right to ask such a question—stated that her business was to lecture on abolition—poured out a torrent of abuse on me and my consistency, using the vilest epithets she durst, and sat down without answering the question. I cannot travel over the whole ground she occupied in defence of her reserved rights; but this was manifest, that she would not answer the question. And well she knew, that if she did, it would blast her peculiar object. And I would say to all who wish well to their country, put that question to her—make her answer it. If she believes the Bible, since the church is so strong, she would not be ashamed to answer the question, especially as that would remove all prejudice, and bring many into her train. But no. Though she could bring the churches in a body to her chariot wheels, she would make no such confession; for then, that hated thing—the Christian religion—would still live. She is of those who cry, "*Crush the wretch.*"

JOHN B. WOLF.

N. B. Abby is on her way to Cincinnati, and thence to a Yearly Meeting in Indiana.

From the Herald of Religious Liberty.

SATAN TRANSFORMED.

Human nature is the same to-day that it has ever been, and though it is true that man is now as depraved a being as he ever was, yet his depravity does not and cannot now develop itself as in former days. And it is further true, that Satan, "of whose devices" we need not be ignorant, if we would study the Bible—Satan—appreciates the character of the age, and with peculiar plausibility, adapts himself to circumstances, and adroitly becomes transformed into an "angel of light,"—and thus he ensnares the souls of men. Behold him in *one of the* many forms of Protean change which he assumes. He is an Abolitionist!!! How tenderly he feels for the poor slave! How pathetic his appeals on his behalf!—Slavery is an evil his righteous soul abhors; and to rectify this evil he *only* desires that everything that is sacred should be sacrificed. The law of God—away with it—it is in the way of the emancipation of the slave. "Thou shalt not steal." "Thou shalt do no murder." These are the commandments of Deity, but Deity is behind the age! Steal, rob, murder, so as you may become free. And lo! at the word, ministers of the Gospel, and the public press, are not ashamed to advocate these doctrines of devils; and many are ready to steal away the slave, and teach him to rob and plunder; and *then*, as might be expected from mock philanthropists, are willing to leave the poor wretch to suffer more in his nominal freedom, than he ever endured in Slavery. The outside of Abolitionism is, indeed, imposing—the whited sepulchre in which are dead men's bones, and all uncleanness. Its reasonings are plausible, indeed, but sophistical and destructive; and over the ruin which has already been effected by this master-piece of Satan's ingenuity, he who has humanity must weep.

From one step to another have men been hurried on, until the sanctity of the Sabbath has been openly profaned, and the Abolitionist stand forth to view as anti-slavery, anti-Sabbath, anti-sanctuary, anti-Bible, and anti-God.

This is no fiction! and as it stands forth in the horrid soberness of reality, may it not well "give us pause;" and should it not admonish us to pursue that which seems to us to be good, in ways which God himself has pronounced to be good. It is thus we may hope for the Divine blessing; and thus we shall be found not led away by Satanic influence, to do evil that good may come; but seeking to accomplish that which commends itself to us as good, by means on which we may implore the Divine blessing, and thus we shall be recognized as the true philanthropists—the benefactors of our race. E.

Selections.

From the Pennsylvania Freeman.

ANNUAL MEETING OF THE CHESTER COUNTY ANTI-SLAVERY SOCIETY.

An account of this meeting has not been published sooner, for reasons not necessary to be given.—At this late period it is sufficient to state that numerous resolutions were discussed and adopted, among others one declaring that we will have no union with slaveholders—that the regular annual business was attended to, and several important amendments proposed to the Constitution, to be acted upon at the next annual meeting.

The following are the names of the officers elected:—

President.—Simon Bernard.
Vice Presidents.—Eli Hambleton, Esther Hayes.
Treasurer.—John Cox.
Cor. Secretary.—Edwin Fussell.
Rec. Secretary.—Mary Ann Fulton.
Board of Managers.—Elijah F. Pennypacker, Jesse Evans, James Wood, Hannah A. Pennypacker, Abby Kimber, Sarah W. Pennypacker, Edwin H. Coates, Rebecca L. Fussell, Noris Maris, John Vickers, Rebecca F. Trimble, Graceanna Lewis.

EDWIN FUSSELL, Cor. Sec'y.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE CHESTER COUNTY ANTI-SLAVERY SOCIETY.

Another year of Anti-Slavery effort has passed away, and it has become our duty in part to record its history. It has been a year big with resolves and actions bearing on the weal and wo of man.

The foes of our cause—the oppressors of the slave—have acted with a boldness and energy which characterizes men when engaged in a struggle, where defeat is death and infamy, and success life and honor. They have fought desperately, and conquered—in seeming. Texas is virtually annexed to the Union! The grand project of perpetuating Slavery has been achieved. The bloody united to the bloody. One other act of infamy has been performed by this nation at the dictation of slavemongers consistent with its whole history—injustice and oppression to the weak. Texas is now to be *the* grand market for the bodies and souls of men. Into that Egypt men may sell their own brothers for many pieces of silver—and American fathers will have a new stimulus to rear up sons and daughters, there to be bartered for gold. The slaveholders' works of inhumanity never were carried on with more desperation. The fetter and the lash are not idle—hearts are breaking in their prison-house—and the wail of the caste-crushed victims, believers in the Declaration of '76, with a cold hope before them, and a blood-curdling fear behind, fly from their tormentors on "Independence day," they are overtaken and shot like dogs, and wounded, bleeding, and dying, are marched back in triumph, in chains, under the lash, through the nation's capital, to a doom worse than a thousand deaths. Not upon the slave alone does the tyrant's fury fall—but the friends of the slave must feel its full weight—they must pine in prisons and dungeon cells for long weary months and years, separated from family and friends, without succor and without hope—chains must clank on their limbs, and the red-hot iron hiss in their living flesh. It is a state of desperation in tyranny which precedes a fall—a triumph over humanity which is the forerunner of its own ruin. Already has re-action commenced in the slave States. We hail the appearance of an Anti-Slavery paper of bold tone in the heart of a slave State, as a "sign of the times" not to be mistaken. Men will remain in their fatal lethargy no longer. Already we have the "waking up of nations." Not only from the so-called civilized parts of the earth, but from barbarian Africa—Algiers and Tunis—comes up the voice telling that all men shall be free. We are full of encouragement and hope.

Of the means taken in our own immediate district to bring about a radical change in public sentiment, we would premise by saying that with the exception of our meeting, held at Fallowfield, for the examination of our political connections with Slavery—this society, as an organization, has done but little—the work being so fully and so well attended to by other organizations and by individuals. There has probably been no year since the commencement of the Anti-Slavery enterprise in which so much has been done within the limits of this society, as in the one which has just expired. The series of Chester County Conventions in progress at the last annual meeting was completed, numbering more than fifty Conventions and single meetings, mostly in places where the question has never before been publicly examined. The meetings were generally well attended, and much good must have been effected.

The agents of the State Society, as usual, have devoted a portion of their labor to this field, and with a hopeful promise of an abundant harvest from the good seed scattered.

The labors amongst us during the past winter and spring, of the agents of the National Society, have been crowned with most abundant success. Numerous Conventions have been held in various parts of the county, and the subject examined in all its points and bearings. New converts have been made to the cause, the apathetic have been aroused, the lukewarm re-animated, the wavering upheld, the active strengthened and filled with hope.—Many have been added to the list of subscribers of Anti-Slavery papers. A large amount of Anti-Slavery books and pamphlets have been circulated, and have done, and are still silently doing, a great work. The great questions of the support given to Slavery by the Church and State organizations of the country have received that attention which their magnitude demands—many have become enabled plainly to perceive the fact that it is the Government organizations, through their pledged armies, and navies, and commissioned kidnapping officers, with cannons, rifles, swords, and bayonets, that keep the bondmen in their chains—and that the churches sanction and sanctify, or wink at and apologize for such a system of cruelty and blood.

The cry of "Disunion," both in State and Church, has startled thousands from their sleep of death.

Men feel as a living truth,

"Man is more than constitutions, better rot beneath the sod
Than be true to Church and State, while we are doubly false to God."

A conference of certain members of the Western Quarterly Meeting of Friends and others, has held repeated and long-continued sessions at Marlboro', to examine whether duty to the slave does not demand of all connected with that society to "come out from it," and disown it on account of its disregard to the wrongs of the suffering bondman. This conference has not yet finished its work, but we may safely say it is full of promise to the Anti-Slavery cause.

In conclusion we must express the conviction that never was the Anti-Slavery cause in a more prosperous state than the present. Though Texas be annexed to the Union, though the slaveholder stands in seeming triumph, 'tis but a triumph like that of the warrior when he exclaimed, "another such victory would ruin me." We have hope, because the secret springs of men's hearts are touched, and they are moving responsive even in their sleep—great will be their waking! With the flames of cities in ruins flaring up on the midnight sky, and in the mirage making the semblance of angels in the heavens—have blazed up responsive in the hearts of men counteracting flames of sympathy for man in distress, and we have seen by *their* light, not in a reflection in the heavens, but in reality on earth, men converted into angels by doing deeds of charity and love.

We rejoice and are full of hope, because *with* this aroused sympathy, and active benevolence towards suffering man, light is falling upon men's minds, showing them that more than two and a half millions of slaves are suffering by a fire worse by far than those of Pittsburg or Quebec—though not flaming up and making bright the heavens, but dully, darkly, agonizingly consuming bodies and souls—and that *when* they come to see the ravages of the fire in the one case as they do in the other, we have evidence that the angel of Freedom will be seen waking throughout the land, and proclaiming "Liberty to all the inhabitants thereof."

From the True American.

AN APPEAL TO ALL THE FOLLOWERS OF CHRIST IN THE AMERICAN UNION.

To all the adherents of the Christian religion, Catholic and Protestant in the American Union, the writer of this article would respectfully represent, that he is but a single individual, of humble pretensions, struggling with honest zeal for the liberties of his country and the common rights of all mankind. He sets up no claims to piety or purity of life, but whilst he is himself subject to all the infirmities of our common nature, he believes in an omnipotent and benevolent God over-ruling the universe by fixed and eternal laws. He believes that man's greatest happiness consists in a wise understanding and a strict observance of all the laws of his being, moral, mental, and physical, which are best set forth in the Christian code of ethics. He believes that the Christian religion is the truest basis of justice, mercy, truth, and happiness, known among men. As a politician, especially does he regard Christian morality as the sole basis of national and constitutional *liberty*. He believes that the liberty of conscience was the antecedent of civil liberty, and that to Christianity did our fathers owe the emigration from the Old World and our national independence in the New. He believes that there is now a crisis in the affairs of our nation which calls for the united efforts of all good men to save us from dishonor and ruin.

Slavery is our great national sin, and must be destroyed or we are lost. From a small cloud not larger than a man's hand it has overspread the whole Heavens. Three millions of our fellow-men, all (if our religion be not a fable) children of the same Father, are held in absolute servitude and the most unqualified despotism. By a strange oversight or self-avenging criminality of our fathers, an anti-republican, unequal, sham representation has given the slavocracy a concentrated power, which subjects the additional fifteen millions of whites of this nation to the caprice and rule of some *three hundred and fifty thousand slaveholders*. They monopolize the principal offices of honor and profit, control our foreign relations and internal policy of economical progress. They have forced us into unjust wars—national bad faith—and large and unnecessary expenditures of money. They have violated time after time the national and State Constitutions. They have trampled under foot all of the cardinal principles of our inherited liberty—freedom of the press—liberty of speech—trial by jury—the habeas corpus—the right of the elective franchise which gives to the citizens of the several States their rights and privileges of citizens of each State. They have murdered our citizens—imprisoned our seamen—and denied us all redress in the courts of national judicature, by forcibly and illegally expelling our embassadors—thus failing in the comity observed sacred by all nations, civilized and savage, till now! All this have we borne, in magnanimous forbearance, or tame subserviency; till remonstrance is regarded as criminal, and it has become the common law of the land, in all the slave States, to murder in cold blood, and in a calm and "dignified manner," any American freeman who has the spirit to exercise the constitutional and natural, and inalienable rights of free thought and manly utterance!

Now in the name of that religion which teaches us to love our neighbor as ourself—to do unto others as we would have others should do unto us—to break every yoke and let the oppressed go free,—we pray every follower of Christ to bear testimony against this crime against man and God; which fills our souls with cruelty and crime—stains our hands with blood—and overthrows every principle of national and constitutional liberty, for which the good and great souled patriots of all ages laid down their lives, and for which our fathers suffered, bled, and died.

We pray you to set your faces against all those professed followers of Christ, who betray him in the house of their friends, and make God out the founder of an institution which causes the most refined, enlightened, and "respectable men" in the State of Kentucky, where Slavery exists in its most modified and lenient supremacy, to raise the black and bloody flag of "death to liberty of Speech and the Press!"

We pray you in the name of liberty—our country—our common humanity—and the God of all, who is no respecter of persons—to come to our help!

We know that in 1776 the prayers of the Church, went up from the closet, the altar, and from the field of battle, to the Great Arbiter of the destinies of war; we believe that a time of equal danger and awful responsibility is at hand; and we now ask that the prayers of the universal Church be uttered in the cause of liberty once more.

And as we believe that it is not only our duty to pray but to act, we respectfully submit for your serious consideration the following suggestions:

1st. That all ministers of religion, all over the Union, either in their sermons or in their prayers once on every Sabbath solemnly warn their hearers against the *special sin of Slavery*.

2d. That in all religious journals, a column be devoted to Slavery—its economical statistics—and to moral remonstrance.

3d. That in all addresses of religious bodies, oral or written, when moral conduct is touched upon, that a solemn and special denunciation of Slavery be made.

4th. In the exercise of the elective franchise, that each Christian will honestly endeavor so to use that great and responsible privilege as by all honorable, just, and *constitutional* means, to destroy Slavery in this nation.

We suggest with great diffidence for the consideration of Christians *a board of home missions*, founded as follows:—A common treasury—sustained by all sects of Christians, to be located in the city of New-York. From this shall be sustained at fair wages as many missionaries, in the same States, as the funds of the society, or the interest thereof when vested in stocks, will sustain. 1. Let an equal number of each sect represented be elected. 2. Let the ministers living in slave States be preferred to if they can be procured. 3. Let them be instructed never to speak of Slavery in the presence of blacks or slaves.—4. Let them for the present be confined to the States of Maryland, Virginia, and Kentucky. Let them be instructed to preach in the counties where there are the fewest slaves. 5. Let them be men of ability, and, though not fanatical, self-sacrificing, and well versed in the political and economical bearings of Slavery as well as in its moral influences, so that they may be able to show the non-slaveholder, how Slavery impoverishes his family—excludes them from schools, churches, the honors of the State, and the general advantages of civilization.

We believe that a scheme of this kind would do infinite good. There could be no pretext for violence on the part of slaveholders, because the blacks would never hear. It would arouse a generous shame in the bosoms of our own clergy, and force many to make sacrifices in the cause of religion and liberty.

Now once more in great yearning of spirit for the liberty of our country—the happiness of mankind—and the glory of God, we pray you to question each one his own conscience. Never let it be said that our country called on us for help, in great wo, and none heeded her voice!

We ask all the friends of constitutional liberty, and pure Christianity to give the above an insertion in their religious and political journals—a request never before made by us.

C. M. CLAY.

LEXINGTON, (Ky.) December 9th, 1845.

From the True American.

THE UNCONSTITUTIONALITY OF SLAVERY.

BY LYSANDER SPOONER: BOSTON, 1845.

This pamphlet, of one hundred and fifty-six pages, we have read through very carefully, and although it is full of elaborate research, and able and plausible argument, yet it fails to convince us of its truth. We are satisfied that slavery exists in all the old thirteen States, where it now exists *constitutionally*. We have a phrase in the West that is very coarse, but to the point—so far as the Constitution sanctions slavery, it is best frankly "to acknowlege the corn." Every argument which is merely specious, but really *in the honest convictions of sensible men untrue*, weakens the cause, however good. Surely, surely the great, the good, the just, the glorious cause of liberty and political equality of rights needs no meretricious aids! Words are intended to convey meaning—we know not how it may effect others, but for ourself, when we read the Constitution of the United States, we feel as surely as we read, that slavery is there alluded to, and allowed to the States then in being, and parties to the contract. The North reluctantly yet certainly became a joint actor in this crime against man. Let them now, while it is to-day, rise up in their power and wash their hands of this thing! Saying in a manly, open, and constitutional republican mode, we will no longer give the lie to the Declaration of 1776.

From the New-York Tribune.

SLAVERY IN ILLINOIS.

SIR—You ask whether, by any hocus pocus, this State has not, in the enlargement of the area of liberty, become a slaveholding State. In answer to your inquiry, I would say, that in Illinois, in addition to considering slavery an *evil*, its *concentrated wisdom*, in the shape of the Legislature, considers it *criminal* to be a slave. If a man happen to have a dark complexion it is *prima facie* evidence that he is guilty of the crime; and as the celebrated Judge Broadnax's principle of construing the law and evidence obtains here, the man with the dark skin is considered guilty of the crime of being a slave, until he proves himself *innocent*. If, through ignorance, want of friends, or other causes, he fails of producing such proof, he of *course* is thrown into jail *as a slave*, to await the coming of his master—being, in the mean time, minutely described in a public advertisement. If no *humane owner* appears within 60 days to release him by paying expenses, a nominal reward, and *proving property* by describing agreebly to the advertisement, then the pre-supposed criminal is sold, for the expenses of arrest and jail fees, to the master who will pay the required amount for his services the shortest length of time. If the man with the dark complexion, after paying the price thus set upon him by servitude, happens afterward to sojourn in some other county of this State than the one in which he was first arrested, and still remains unable to prove his innocence of the crime of being a slave, he is again submitted to the same process. In this way, in due course of time, it is very strange if the said dark-complexioned man does not find an owner, even if he never had one before; and thus our free State is relieved, from time to time, of the presence of such *criminals*. This is a *great country!*

Judge Krum vs. *Judge Lynch*.—A law has existed in Missouri, requiring free negroes to obtain a license granting them the *privilege* of living in the State. Judge Krum, of St. Louis, has recently declared this law to be *unconstitutional*.

From the New-York Tribune.

TRYING IT.

A traveling correspondent of the *Morning News*, writing from Louisiana, describes a Christmas frolic of slaves, and thus "improves" the circumstance:

"How little is known at the North of Southern slavery. I cannot doubt, that any candid man, who would come here and examine for himself, would decide that the negroes are as well off in proportion to their capacities, as the laboring population of any country in the world.—I believe that there are some millions of freeborn Englishmen who would jump as high as they are capable of jumping, for the privilege of changing places with them, and rather than starve as now, they might be willing to take their woolly heads and shining black faces in the bargain."

The craven, servile creature! Why won't some slave-trader black his face (if not black enough already) and sell him of to Texas, to help "extend the area of Freedom," by delving in cane-brakes, at nothing a day but a flogging for supper? The "freeborn Englishman" has a wife whom no brutal master can violate before his eyes with legal impunity, and daughters whom no ruffian overseer may lash in cotton or cane-fields, or constrain to debauchery and brutal licentiousness—the law-sustaining and shielding him. The "freeborn Englishman" may have too little bread for his family, but the law is their shield against personal injury or degradation; nobody can sell his wife or children away from his sight for ever, or drive them to a distant market chained in gangs as if they were dangerous wild beasts. The Englishman's son who wants bread today may be Prime Minister or Chief Justice before he dies; meantime his oath must be taken in all the Courts of his country, against the greatest dignitary, and may bring to condign punishment the lordliest tyrant in the land. Why does nobody ever petition to be made a slave? Men seek death and every other form of calamity except Slavery—why do *all* shrink from *that?*—One would suppose that some of these dough-faces would take the medicine that they think must be so pleasant for others.

From the Indiana Freeman.

THE QUAKER EMBASSY.

It is well known that there was a secession in the Society of Friends, in this State, two or three years ago. The seceders were mostly members of the Liberty party, and their activity in the Anti-Slavery cause had rendered them odious to the Yearly Meeting, by which they deemed themselves harshly treated. They accordingly established a separate Yearly Meeting, extending over the States of Ohio, Indiana, Illinois, and Iowa territory, and assumed the name of Anti-Slavery Friends.

Several months ago, the London Yearly Meeting appointed four of its members for the purpose, as was supposed, of visiting the Indiana Friends, and healing, if possible, the division among them.

No sooner was the fact known than the pro-slavery presses raised a howl about "British influence," and it was published from one end of the land to the other, that the design of the Quaker Deputation was to "concentrate the efforts of the Society in America for the abolition of Slavery." And some of the Democratic presses in this democratic State proposed to cure them of their "negro fever," to use their own language, "by tying each of them to a buck nigger, and making them eat, sleep, and remain together for six months."

Perhaps it may mollify the patriotic wrath of these democratic lynchers somewhat, to be informed that so far as the influence of these British Quakers affects the question of Slavery, it is decidedly adverse to the Anti-Slavery movement. They treated the seceding Friends with marked contempt, and stated to a committee which visited them at New Garden, that they could not conceive of any possible circumstances that would justify a person for alienating himself from the body of the Society, and that, dearly as they loved the Anti-Slavery cause, they would not, in any event, suffer it to be compared with the union of the Society of Friends.

From men entertaining such sentiments, our democratic brethren need not apprehend any danger. The Society of Friends, like every other society, is worth just exactly the value of its "testimonies"—for whatever excellence it has is imparted to it by them. And when they are worthless the society is worthless. Yet these English Quakers so deify their "society," that they would maintain it *at the expense of the Anti-Slavery cause!* Of what value could the Society be, if founded on oppression?

The following resolutions, relative to the conduct of these Quakers, were adopted by the Indiana Anti-Slavery Society, at its late Anniversary:

Whereas, It is notorious that a certain deputation of men has been sent from the London Yearly Meeting of Friends, to this State, in consequence of the separation which took place in the Yearly Meeting of Friends of Indiana in the winter of 1842-3, in relation to the Anti-Slavery question; And, whereas, we were authorized from the Anti-Slavery reputation of the London Yearly Meeting, and of the said deputation, to anticipate a decided action in favor of the Anti-Slavery cause; Therefore,

Resolved, That the course pursued by said Committee since its arrival, in carefully avoiding the attendance of this Convention, and virtually taking sides with the old Yearly Meeting of Indiana in its proscriptive course towards its members—which evidently occasioned the above-named separation—and in its anti-abolition measures in closing meeting-houses against us as Abolitionists, and in forbidding its members to associate with us on the great Anti-Slavery question, has destroyed all our confidence in any of them as members of the British and Foreign Anti-Slavery Society, and we can but regard their conduct as extremely temporising and hypocritical, and totally unworthy of such anti-slavery characters and professions.

Whereas, The above-named deputation, or at least a part of it, has declared, as we are informed upon good authority, that no circumstances could possibly occur that would justify a separation of the Society of Friends; Therefore,

Resolved, That if they grant to others the same which they claim for the Society of Friends, they thereby virtually condemn every separation which has recently occurred in the American Church on account of their slaveholding character, and of course occupy a position, which, if carried into action, would trample under foot every right of two millions seven hundred and fifty thousand human beings, rather than that a division in churches should take place!

Resolved, That we regret exceedingly the contempt with which the Anti-Slavery cause has been treated by the above-mentioned Friends from England, who have not only declined meeting with us in our anniversary, to "remember those in bonds as bound with them," but refused to answer, in the usual form, a polite invitation extended to them through our respected President.

Resolved, That we can place no confidence in the calls of such cringing and servile characters, for a "Convention of Delegates from all parts of the earth, to concert measures for the abolition of Slavery throughout the world," when it is obvious that they have not the moral courage to withstand the pro-slavery current even in the free States of this Union; and, therefore, we must ever, hereafter, reject any proposition of the kind as useless, from men of this description, unless we can believe a radical change has taken place in their characters.

From the Correspondence of the Commercial Advertiser.

ST. DOMINGO.

WASHINGTON, Nov. 22, 1845.

The comments which I thought it my duty to make on the proposed annexation of this delightful island to the United States, seem to have arrested very general attention. As the subject is one of considerable importance, I have thought it worth while to run through some dozen works, in the library of Congress, upon the past history and present state of Hayti. If it be the fact, as is said, that the only object of the mission of Mr. Hogan was the promotion of commercial relations between that island and the United States, and that the most important recommendation of his report is the recognition of Dominican independence, I withdraw my objections to his schemes at once. From the best confirmed descriptions of Hispaniola, I have satisfied myself that it is in the identical garden of the Hesperides, confessedly the loveliest spot of earth since the garden of Eden went out of cultivation. Hayti is the Carib for highlands, and is an application derived from the height of its mountains. It is just large enough to make a noble State of this Union. Its area is 36,000 square miles, its length about 400, and its width varies from sixty to a hundred and twenty. The population of the whole island was estimated in 1842, by one of the best informed tourists who ever visited it, to be 850,000. These are all freemen, and the State of Hayti would consequently be entitled to twelve representatives in the House. Mr. McKenzie, British Consul General in 1830, estimated the white and colored, that is, mulatto population, as equalling one-tenth of the whole. These twelve new representatives, therefore, in case of annexation, would be all of sable hue. This would be awkward and disagreeable, but it would be a disadvantage which might be amply compensated by the commercial privileges the whole country would acquire.

President Boyer, in 1825, caused a census to be taken, and the population of the Dominican division was, according to the returns then received, only 61,468, and one British writer believes the true number was no more than 54,000. The territory comprised under the title Dominica, is more than two-thirds of the whole island, and was settled altogether by the Spaniards, who, in 1800, had been more than three centuries in possession. This Eastern part was annexed to Hayti, the French and Western division, in 1820, in nearly in the same way that Texas was annexed to this country in 1844. When the Spanish crown was compelled, forty-five years ago, to transfer this beautiful colony to France, perhaps a majority of the Spanish people emigrated from the island. After the negroes had expelled the French, and set up a Republic in the Western part, many of them passed over, in the course of years, to the old Spanish part, and in 1820, in conjunction with the black and colored natives, these immigrants called in Boyer, and voted themselves annexed to the Haitian Republic. From their *modus operandi*, I should judge that the remnant of the old Spanish white population at this time, did not exceed ten thousand souls, and it cannot have increased since then, so that I suspect those 130,000 whites who have been recently discovered, are men in buckram.

Let us briefly consider Hayti commercially and financially. The island is astonishingly fertile. Its principal article of export is coffee, but three others of great importance are cocoa, tobacco, and mahogany. Cotton, logwood, and indigo, are also exported in considerable quantities, and the capacity of the island to produce these principal agricultural staples is immensely greater than has yet been developed. The average value of the exports for 1838 and 1839, was upward of $5,000,000, and it might at this day amount to $20,000,000. What a source of supply might we, then, find here, and what a market for our manufactures.

In 1840, we imported from Hayti articles of her production to the value of $2,347,000, and in 1844 we took from her more than 20,000,000 pounds of coffee. In 1841, she produced in all, nearly 60,000,000 pounds. The probability is that American industry, intelligence, and thrift, would wring out of her soil a few hundred millions of pounds. In 1825, Charles X. sent Admiral Mackau to Port-au-Prince, with fourteen ships of the line, to negotiate about the recognition of Haitian Independence, and the payment of French claims against the Government. He had more than a thousand guns, and his arguments were powerful enough with President Boyer and his Council, to procure from them the recognition of a debt of 180,000,000 francs; and of this amount, there was actually paid, within the ensuing three years, in coffee and otherwise, more than 60,000,000f. What State of this Union, with no greater resources than Hayti, would not have repudiated, under these circumstances? Advancing in the march of civilization and finance, in 1830 Hayti did repudiate unanimously. She stopped payment. In 1838 Louis Phillippe contrived to make another treaty, by which the remaining debt was reduced one-half, leaving due to France 60,000,000 francs. Hayti, however, had now tasted the conveniences of procrastination, and in 1841, respectfully, but decidedly refused to pay any more creditors' bills. At that time she owed in all about $14,000,000. This im-

mense French debt is the real moving cause of the revolt of the Dominican portion of the Island. It was assumed shortly after the union of the French and Spanish parts; the latter had no share whatever in its formation, and for the discharge of it felt under no obligation. Of course, if St. Domingo is annexed, this Government will have to pay this debt.

Such are the merits of this latest question of Annexation. I give no opinion upon one side or the other. One thing seems tolerable clear; Mr. Calhoun sent out Mr. Hogan to gather wool, and whether he has come home shorn or not, he, Mr. Hogan, ought to be paid honorably—all fair and square. Settle the accounts, Mr. Buchanan, and be as honest as so good a Democrat ought to be.

In the event of the recognition of the independence of the Dominican Republic, it will be perceived that we shall have to receive a resident colored Minister, and colored consuls. Now, personally, I should have no objections; on the contrary, I should consider it a triumph of humanity and common sense, over bitter prejudice, and harsh conventionality; but how would such a consummation meet the tastes of those who originated, and are eager to defend, the late secret mission to St. Domingo.

From the Albany Evening Journal.

SCENES IN THE "AREA OF HUMAN FREEDOM."

From the Mobile Register of 17th Nov. 1845.

SHERIFF'S NOTICE.

Committed to the jail of Mobile county on the 3d November, 1845, by F. G. Kemball, Esq. a justice of the peace, a runaway bright mulatto slave called JOE, five feet four inches high, about twenty-two years of age, a scar on the forehead, and says he belongs to Benjamin Ketchins, Copiah county, State of Mississippi. The owner is requested to come forward, prove property, pay charges, and take him away, or he will be dealt with according to law in such cases made and provided to pay jail fees.

nov.4 229tf C. BANCROFT, Sheriff M. C.

"Committed to jail?" And for what? What crime has poor "Joe" committed, whereby his liberty is forfeited and his body cast into prison?—The Constitution of the United States declares that "no person shall be deprived of Liberty without *due process* of Law." What process had Joe been served with, except the *grab* process of the Sheriff? What opportunity was offered him to try the question of his personal liberty by a court and jury? What counsel were assigned him, and what process issued to him to procure the attendance of witnesses?—Where was the preliminary proof, authorizing this Sheriff to seize a travelling "bright mulatto" man, and put him in prison? The presumption of law, older than the statutes of Alabama, is, that "every man is *presumed* innocent till proved guilty." Where is the evidence to overcome this presumption? Is it said that it is the color of his skin? That is charging his Maker with furnishing the *evidence* of Joe's guilt. And yet the *color is* all. The white man's son, (no, I mistake, Joe *was* such,) I mean the *white* woman's son, travelling and weary, and among strangers, would not be accosted by the Sheriff's grip, as Joe was.

But this is not all. How is Joe to get out? Not at all. The thing is not practicable—nay, it is not contemplated through any effort of Joe's. "His master may prove property, pay charges," &c. But suppose he has no master? Or, suppose his master never sees the notice? Or, suppose that Joe was his own master? How are all or any of those suppositions to be tested? Can Joe sue out a habeas corpus? No. His lawyer would be mobbed and driven from the State, if he attempted it. Can he call for a jury? No. Can he send for witnesses? No. Does any one then know him? No. He is a stranger to all. But what is to become of Joe? Why the Sheriff says "*he will be dealt with according to law.*" The meaning of that is explained by another advertisement in the same paper:

SHERIFF'S SALE.

Will be sold for cash, in front of the Court-House door of Mobile county, on Monday, the 4th day of May, 1846, between the hours of 11 o'clock, A. M. and 4 o'clock, P. M. of said day, one dark mulatto negro man, called MARTIN, aged about 33 years, 5 feet 8 inches high, and says that he belongs to George Belfairo, who resides about 150 miles above New Orleans, and State of Louisiana. Said negro man Martin, having been committed to the jail of Mobile county, Alabama, as a runaway slave, by Josiah Wilkins, Esq. a justice of the peace of Mobile county, on the 24th day of September, 1845, and his owner or owners having failed to come forward, prove property, pay charges, and take him away, he therefore will be sold in compliance with the statute in such cases made and provided to pay jail fees.

oct28 C. BANCROFT, Sheriff M. C.

The difference between Joe and Martin is, that Martin was seized six or eight months ago, but Joe's day will come too. "Sold?" and for what? "To pay jail fees!" Why were any "jail fees" incurred? "Sold in compliance with the statute." Yes, the statute of Alabama, from and after *that* sale, pronounces Joe a "*slave* to all intents and purposes," whether he was a slave before or not. This disposes of Joe for the rest of his life.

This same Mobile paper contains three notices of commitments, and three "advertisements of sale," thus disposing of six *men*. This is only one *daily* paper in one city, in one State. Multiply that one daily issue by three hundred during the year, and that by the number of other papers in the city, and that by the number of cities and villages in the State, and that by the product by the fourteen slave States, and then you may have the whole number of "Joes" and "Martins" that are now toiling in Southern fields, whose slavery can be traced back to the "sale in front of the court-house door."

Truly, the *beauties* of the system are well calculated to stimulate "*pure Democracy*," to "extend the area of human freedom," and the only wonder is that that Democracy should have had the co-operation of Anti-Slavery votes in so doing.

From the Limerick Reporter.

AMERICAN SLAVERY.

In another column we publish an admirable lecture delivered last night on negro slavery, by one who had himself, in his own person, experienced its inhuman cruelties. There was no man who listened to his eloquent and touching statement that did not burn with indignation against the atrocious system which makes chattel property of men made in the image of God, and only "guilty of a skin not colored," like that of their white tyrants. Every word spoken by this persecuted son of Africa bears the impress of truth, and for ourselves we must say that we were never before so fully convinced of the necessity of Mr. O'Connell's denunciations of the abominable traffic. So far from his ever having exaggerated its iniquities, even his peerless eloquence could not paint it in colors sufficiently glaring. It would be impossible to exaggerate its infamy, to feel too strongly against it, or to give expression to that feeling in words too burning. It deserves no quarter, and admits of no compromise. We trust it shall receive none in Ireland, but that on the contrary such a spirit will be excited against it that the slaveholders must at length give way before the irresistible tide of public opinion. It is a melancholy consideration that in a country which liberty seemed to mark out as her own favored land, where she loved to dwell, and where she found an asylum when banished from the rest of the world, a majority of the confederated States should nurture negro slavery in its worst forms, and that there is not a single spot in any State of America, even the most free, upon which the slave can put his foot and say, "the ground whereon I tread is holy." As a nation, therefore, the American people are guilty of a foul conspiracy against the rights of man.

In common with our fellow-countrymen, we feel grateful for the sympathy of many Americans in our own struggle for freedom; they have contributed their money to sustain our national [illegible] But we trust no slaveholder's polluted do[illegible]ever found their way into the sacred fund of the Repeal Association. If any such dared to make us the medium of his contribution, we would have no hesitation in throwing it in his face, and saying in the language of Peter to Annanias and Sapphira, when they laid a part of their unholy gain at his feet, "Thy money perish with thee!" Every coin produced by the slave is stained with human blood, and until "the damned spot" is washed away by abolition of the accursed thing, neither the slaveholder nor his money ought to have part or lot in our glorious struggle for redemption.

In reference to the lecture last night there are two things we regret—first, that it should be delivered in a place of worship, thus giving a sectarian appearance to a cause that equally belongs to all. Secondly—that Mr. Douglass attacked Mr. Bateman, the comedian, so bitterly. We do not think he deserved the language applied to him. Mr. Bateman is a clever actor, and his representation of a particular negro character, debased by his white despot, is no more to be considered as a description of negroes generally than the representation of *Macheath*, in the "Beggar's Opera," can be regarded as a delineation of the character of Englishmen, or any of the Irish buffoons represented by Leonard or Miss Heron, be viewed as types of Irish character. But there is every allowance to be made for the outraged feelings of humanity in the person of Mr. Douglass. We are not disposed, however, to make the same allowance for him or his friends in selecting the Independent Chapel as a place for delivering his very interesting lectures. He might have seen the impropriety of it himself from the fact that the demonstrations of applause which he wished to be repressed burst their barriers. Why should not the lectures be given at the Northumberland Rooms, or some other public and unsectarian building? The error, however, may have been unconsciously committed, and it is not yet too late to rectify it. We have no doubt that these observations will be received in the same kind spirit in which they are given, and that the citizens of Limerick at large will be permitted the opportunity of identifying themselves with the cause of the slave.

From the Christian World.

EXTRACT

From a Letter of Dr. Channing to a young person who had written to him after reading his pamphlet on "Emancipation."

SEPTEMBER, 1841.

I ought to have expressed my gratitude and sympathy to you immediately, for I am truly grateful. You know not how much good you do me by shewing me that I am not laboring in vain, that I am touching some hearts, opening some minds to truth, that God is raising up friends of the injured, friends of humanity, around me. You wonder at the insensibility of multitudes to Slavery. But is there any mystery in the affair? If we take the teachings and spirit of Jesus into the world and apply these standards to our fellow-creatures, how painfully are we made to feel, that Christianity has hardly begun its redeeming, regenerating work! Even among those who manifest many interesting qualities, and much conscientiousness in certain relations, how often do we miss that universal, impartial love, that deep, wide humanity, which is the very soul of our religion! After all, what an absorbing worldliness, what a timid yielding to popular errors and sins, what want of faith in *perfection* as the end of our being, do we see in what are called the good!

The subject of Slavery has been useful to me, as helping me to understand the true condition of society. But we are not to despair. The longer I live, the more I feel the greatness of the work to be done in the world, and the more I am sure of its accomplishment. The presence of great truths and principles to a few minds, is to me an earnest of their universal triumph. It is plain that Christians are waking up to discern the *real spirit* of their religion. Multitudes have light enough to make them *uneasy* in their present low condition. The old repose of indifference is giving way. Your state of mind represents what is passing in others. The change goes on as fast as can be expected. Habitual moral lethargy on any subject is a chronic disease, and mental diseases are not healed by miracle. The insensibility to Slavery is but one of many manifestations of the general distrust and contempt with which human nature is regarded, of the general contempt for the highest rights and interests of human beings. Here is the deep and next to universal malady. Whatever abates this, whatever stirs up men to look with respect and tenderness on their fellow-creatures, is a step towards the abolition of Slavery. Our duty is to avail ourselves of the opportunities which God gives us to communicate just views and a right spirit; nor must we look on this means as trifling, for *every victory* over the slave-trade and Slavery has been gained by the force of *opinion*. In England, policy and interest opposed all change; but the Christian spirit, pervading all denominations, bore down all opposition. You must not say that in your sphere you can do little or nothing. Be patient, be confiding. You do not choose your sphere. Prepare yourself for greater usefulness by fidelity in the path Providence now marks out for you. Avail yourself of opportunities to bear witness to the truth, as far as these are given. Cultivate in yourself the disinterested, mild, generous, resolute spirit of Jesus Christ. In these ways accumulate moral power, and be assured that openings for its exercise will multiply. Nothing helps us to discover means of doing good, like growing better [illegible] good it is essential to preserve the intellect clear, to unite sound judgment with impulse and sensibility, to see things as they are, and no little watchfulness and self-denial is needed to keep the inward eye in this healthy state. . . . . .

From the True American.

WHY MECHANIC ARTS CANNOT FLOURISH IN SLAVE STATES.

In slave States, the tendency of things is for land to accumulate in the hands of a few. The former occupants of the soil emigrate to new countries. Now B. is a saddler; he supplies twenty farmers with saddles; well, if no depopulation takes place, he may live on very well; but what are his children to do? Make saddles too?—There is no one to buy—the father supplies the demand. Sell saddles in the great marts of commerce?—that is impossible, because slave States do not afford roads and canals, and such facilities of transportation as the free States. And even if the roads were made, there is not division of labor and energy enough to enable the maker of saddles in slave States to sell as cheaply as saddlers in the free States. B.'s children are then left without employment; for all other trades are full, as well as that of saddle-making. Hence, in the great mass of slave States free white laborers are necessarily impoverished! But suppose half of B.'s customers buy out the other half; B.'s means are reduced one half—he becomes poorer. Suppose one buys out the other nineteen of the twenty farmers, filling the twenty farms with slaves; then B is ruined—he can't sell but one saddle—he is out of bread, and must move, or die! Thus the tendency of Slavery is to destroy every free white laborer, or reduce him to the physical necessities and mental subserviency of the black slave! The State loses all her middle class; effeminate aristocracy ensues on one hand, and abject Slavery on the other. *This is barbarism!*

From the New-York Express.

LETTER FROM WILLIAM JAY IN REPLY TO GOVERNOR HAMMOND.

The letters of Governor Hammond, of South Carolina, to Mr. Clarkson, on Southern Slavery, have been extensively circulated, both in pamphlets, and through the periodical press. Hence justice to myself, as well as to the cause of truth, requires me thus publicly to disclaim a most extraordinary assertion, which he erroneously imputes to me. On the 2d page of the pamphlet is the following passage: "Of the one hundred and fifty thousand slaves who have been captured and liberated by British men-of-war, since the passage of your act, Judge Jay, an American Abolitionist, asserts, that one hundred thousand, or two-thirds, have perished between their capture and liberation."

Governor Hammond, in reply to my inquiry for his authority for this use of my name, informs me, that he found the statement in a communication to the National Intelligencer, under the signature of "John Jay," and that he supposed *me* to be the writer. The signature, was doubtless an *assumed* one.

The assertion thus ascribed to me, is either a ridiculous blunder, or a malignant falsehood. Such *round* numbers as those in the statement, are obviously the product of the imagination, and not the result of official reports, and the number said to have perished, exceeds the sum total of the slaves captured. Only fifty thousand it would seem, have actually been liberated, the rest having perished at sea. Up to January 1st, 1843, according to documents published by the British Government, the following captured slaves had been liberated, viz:

At Surinam,	49
" Rio de Janeiro,	2,700
" Havana,	10,164
" Sierra Leone,	60,277
" St. Helena,	1,172
	74,362

One hundred thousand, or two-thirds of all that have been captured, were, we are assured, rescued from the slave-traders only to perish under the guardianship of officers of the British navy, in the brief space between seizure of the prize and its arrival in port.

In May, 1789, Mr. Wilberforce, describing before the House of Commons, the horrors of the middle passage, declared that it would be found on an average of all the ships upon which evidence had been given, that not less than 12 1-2 per cent. died upon the passage. But Governor Hammond announced to the world, on my authority, the horrible and astounding fact, that 66 2-3 per cent. of these poor wretches die on a much shorter passage, when consigned to the care of British officers!

Let it be recollected that this tremendous destruction of human life is represented not as some terrible and extraordinary catastrophe, but as the *average* mortality on board slavers *after* their capture.

On the 24th July last, a debate arose in the House of Commons on the Brazilian slave trade, and Mr. Gibson took the occasion to call the attention of the house to the deaths which had occurred on board slavers recently captured on the Brazilian coast and sent to the West Indies. He declared the mortality among these negroes, "was as great as on the voyage or the middle passage," and to prove his assertion, he cited a particular case, no doubt the strongest he could find. "It appeared," he proceeded, "from a letter in these papers, from Sir H. M'Leod, of Trinidad, written in February, 1844, that a captured vessel that had sailed thither from Rio de Janeiro, with 300 negroes on board, had arrived with 288, having lost 12 by death, on the passage." Strange, that Mr. Gibson should have found, in this fact, cause for complaint, instead of congratulation, since, according to the alleged *average* mortality for nearly thirty years past, the deaths in this case, instead of being only *twelve*, ought to have been *two hundred*.

I by no means imputed to Mr. Hammond any intentional injustice towards me, in the use he has made of my name; yet a little reflection would have reminded him that the National Intelligencer is not the medium through which an "American Abolitionist" would be permitted to give his lucubrations to the public, and that the British navy is one of the last places in which such an Abolitionist would seek for instances of cruelty to discredit our "domestic institutions." Nor would this gentleman, had not passion clouded his judgment, have preferred a charge so extravagant and revoltine, on the mere *dictum* of a supposed member of a class, whom in these letters he represents as utterly unworthy of belief, and whom he thus addressed from his place on the floor of Congress: "I warn the Abolitionists, ignorant and infatuated barbarians as they are, that if chance shall throw any of them into our hands, he may expect a felon's death."

WILLIAM JAY.

From the Cincinnati Gazette.

FREE NEGROES IN MISSOURI.

Andrew Hatfield, a free man of color, had resided six years at St. Louis, Missouri, without having obtained a license, required by the law of that State concerning free negroes and mulattoes, passed in 1845. He was taken before the Recorder and fined $10 and the [illegible] and ordered to stand committed until the fine and costs were fully paid. He was brought before Judge Krum on a writ of habeas corpus. He there proved that he was born in Pennsylvania, of free parents, who were citizens of that State. The Constitution and law of Pennsylvania were proven, showing that Andrew was entitled to citizenship in that State. On this proof, his counsel moved for his discharge, on the ground that the Legislature of Missouri had no constitutional power to require of any citizen of Pennsylvania to obtain a license before he could become a resident of Missouri. They cited the 2d Sec. 4th Art. Con. United States: "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States;" and also the resolution of Congress 2d March, 1821, declaring the *fundamental condition* on which the State of Missouri was admitted into the Union, and the assent of the Missouri Legislature to said fundamental condition, which is that so much of the 4th clause of the 26th section of the 3d article of the Constitution of Missouri, as excludes any citizen of either of the United States from the enjoyment of any of the privileges and immunities to which other citizens are entitled under the Constitution of the United States, 1st clause, 2d section, 4th article, shall be modified so as to conform to that article.

The Judge, upon full hearing, discharged Andrew from custody.

THE ABOLITION OF SLAVERY IN OTHER COUNTRIES.

The abolition decree of the great council of England, was passed in 1102. The memorable Irish decree, "that all the English slaves in the whole of Ireland, be immediately emancipated, and restored to their former liberty," was issued in 1171. Slavery in England was abolished by a general charter of emancipation in 1381. Passing over many instances of the abolition of Slavery by law, both during the middle ages, and since the reformation, we approach our own times. In 1766 Slavery was abolished in Prussia by special edict. In St. Domingo, Cayenne, Guadaloupe, and Martinique, in 1794, where more than 600,000 slaves were emancipated by the French Government. In Java, 1811; in Ceylon, 1815; in Buenos Ayres, 1816; in St. Helena, 1716; in Colombia, 1821; by the Congress of Chili, in 1821; in Cape Colony, 1823; in Malacca, 1825; in the Southern provinces of Birmah, 1826; in Peru, Guatemala, and Monte Video, 1828; in Jamaica, Barbadoes, Bermudas, Bahamas, the Mauritius, St. Christopher's, Nevis, the Virgin Islands, Antigua, Monserrat, Dominico, St. Vincents, Grenada, Berbice, Tobago, St. Lucia, Trinidad, Honduras, Demarara, and the Cape of Good Hope, on the 1st of August, 1834. But waving details, suffice it to say, that England, France, Spain, Portugal, Sweden, Denmark, Austria, Prussia, and Germany, have all and often given their testimony to the competency of the law to abolish Slavery. In our own country, the Legislature of Pennsylvania passed an act of abolition in 1780. Connecticut, in 1784; Rhode Island, 1784; New-York, 1799; New Jersey, in 1804; Vermont by Constitution, in 1774; Massachusetts, in 1789; and New Hampshire, in 1784.

From the New Orleans Bulletin.

MISSISSIPPI

Under the Constitution of Mississippi, introduction of slaves into that State, is prohibited after the present year. The provision has given rise to much dissatisfaction, as it not only puts a stop to the introduction of slaves as merchandise, but settlers within the State cannot import them for their own individual use. The inconvenience that was anticipated in consequence of this prohibition, has induced the Legislature of Mississippi, at its last session, to authorize the people to record their votes at the polls held this fall, for or against an amendment of the anti-slavery clause in the Constitution. The amendment that is now before the people, proposes to vest in the Legislature entire control of the subject in the passage of such laws as to that body may seem to be most expedient and judicious. The question is one which promises to be the most prominent in the canvass which is now going forward. With a large portion of the State, the prevailing disposition seems to be, to leave the constitutional provision undisturbed. The capriciousness of past legislation on the subject of Slavery in that State and the strong temptations presented by Slavery for yielding to selfish and sinister influences, have engendered a distrust in the minds of many, that may deter the people from consenting to the alteration that is contemplated. We notice that an animated discussion, *pro* and *con*, is now carried on in the newspapers. The proposed change in the Constitution is opposed with much force of reasoning on various grounds. It is argued that the removal of the existing restrictions will open Mississippi to the importation of the black population of Kentucky—a State on the eve of passing emancipatory laws—whose citizens, in anticipation of manumission, will remove their slaves elsewhere, in order to realize their value. That the inevitable tendency of such immigration will be to lessen the value of the slaves already in the State, to depress the price of cotton by the increase of production, and thus result in impoverishing instead of enriching the country. The question is certainly one of immense interest to the State, and should be accurately and cautiously surveyed in all its bearings. All changes of policy are attended with risk, and the advantages contemplated by the proposed amendment are far from counterbalancing the evils that may be apprehended.

From the Cincinnati Morning Herald.

REPLY.

"The Morning Herald asks us 'what we think of the Black Laws of Ohio.'

"*Reply*—We have not yet found time, since we took up our residence in this State, to examine either her *white* or *black* laws, very critically, and shall not, therefore, at present, say what we think of them. We shall, however, take opportunities, as they present themselves, to look over our statutes, and when we have formed opinions respecting the merits or demerits of any of them, and become satisfied that good will result from informing the Herald, or any one else, what we 'think' of them, nothing shall deter us from speaking out.

"Though 'the truth is not to be spoken at all times,' nothing else must be spoken, when it is *proper* to speak at all. 'A wise head,' often, and on many occasions, may have 'a close mouth,' but a *wise head*, when it deems it expedient and proper to open its mouth at all, never allows it to equivocate. It never *knowingly* allows it to utter aught but strict and literal truth. But a wise head, in laying out work for its hands to do, will distinguish between the *practicable* and the *impracticable*—between the useful and the fanciful—between the possible and probable, and the impossible."—*Cincinnati Enquirer.*

You belong, neighbor, to the Jeffersonian school of Democracy; the darling maxim of which is, "*Equal and Exact Justice to all Men.*"

You are aware, for a man who has lived half a century in the world, cannot be ignorant on this point, that the Federal Government has donated certain lands to the State of Ohio, the proceeds of which are to be applied to the education of "the poor of every grade, without any distinction or preference whatsoever."

The Constitution of Ohio, in the 25th clause of the eighth article, provides a guaranty for the faithful application of the donations thus made, in accordance with the intention of the grant. But the Legislature has passed laws, utterly excluding from the benefit of the grant, the entire colored population of the State, a population emphatically "poor."

How long will it take the Enquirer to decide how such legislation squares with the Jeffersonian maxim—"Equal and exact justice to *all* men?"

Again: one of the Black Laws of this State prohibits blacks and mulattoes from testifying in courts of justice, in any case in which a white man is a party. A black man may be robbed or abused by a white person, in the presence of a dozen respectable witnesses of his own color, but he can obtain no redress, unless he can produce *white* testimony to the facts. A white man may be injured in person or property, by one of his own color, but if none but blacks or mulattoes witness the deed, their testimony is not admitted in a court of justice.

Will it require any *critical* examination, on the part of the *Enquirer*, to decide how far the law harmonizes with the glorious maxim—"Equal and exact justice to all men?"

Now, although "a wise head often, and on many occasions, may have a close mouth," is it not wise for "Democracy" to open its mouth, when a State habitually violates its first principles? Is "equal and exact justice to all men," to be ranked among things which are *impracticable* and *fanciful?*

"There is reason in all things," as the old folk say. We know it is a true proverb that "he that passeth by, and meddleth with strife, belonging not to him, is like one that taketh a dog by the ears." But there is another proverb, also indited by inspiration, and, as our friend is familiar with the good book, we commend it to his special attention:—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render unto every man according to his works?"

That is the text: our neighbor, who is not unfamiliar with the pulpit, can sermonize on it better than we can.

Communications.

Letter from South Carolina.

NOVEMBER, 1845.

MESSRS. EDITORS:—Notwithstanding the space already occupied in reference to my first proposition, viz: that the labor required of negroes in the Southern States, is not more intense or oppressive in its nature, nor attended by a greater degree of moral or physical suffering or degradation, than the toil to which the laboring classes, nominally free, are subjected to in other parts of the world; and the tedious, and perhaps uninteresting detail into which it seemed to me necessary to go, I must ask leave to trespass a little longer on your patience. The question involved in the proposition, it will be percieved, can only be satisfactorily solved by a careful eduction and comparison of facts. To show the labor required of slaves, I am aware of no better course than to give a statement of its nature, and the time within which it is required to be accomplished. To say a day's work is this, that, or the other, is saying little to the purpose. If I am told that the task of a hoe-hand, in Mississippi, is half an acre, an acre, or two acres, I am not able to judge whether it be reasonable or not, for it is possible for an acre to be a lighter day's work than half an acre; but if I am informed as to the manner in which the work is done, and the time in which the laborer can, if disposed, perform it, I am then able to form an opinion. If the task cannot, with ordinary diligence, be completed between sunrise and sunset, I would say it is unreasonable, but if it can, my opinion would be otherwise. To persons acquainted with the nature and habits of the negro race, and with planting operations, it might be merely necessary to state the time a negro is in his task, to enable them to judge of its reasonableness, but it is to be recollected that I assume I am addressing persons who do not possess that knowledge. As, however, a day's work may be very oppressive, though occupying but a few hours, I admit the view of the subject which I have endeavored to present, leaves ample scope for tyranny, oppression, and the abuse of power on the part of the master; for he is the judge of what is ordinary diligence on the part of the slave. Therefore, as tyranny, oppression, and abuse of power, on the part of slaveholders, comprise the principal grounds of objection to the system, may I beg your attention to what I have to say on that point.

The negro race seem to be furnished by nature with an innate principle, which has in all ages served them as a shield, a defence, and a protection, against tyranny, oppression, and the abuse of power. A negro may be beaten to death, or he may be starved to death—such has been the fate of many a free white man; but he has never, since his race was doomed by his Creator to a state of servitude, been worked to death; which cannot be truly said of the white races. How comes it that millions of the white races, of both sexes, have, by excessive toil, been brought to premature graves, while the same thing has never occurred to any portion of the black race, either in a state of freedom or slavery. I am not to be understood as insinuating that negroes, in a state of slavery, have never been exposed to many and great abuses, by which thousands, and perhaps millions, have been destroyed. Such may now be the case in Brazil. I am disposed to believe that it is, or fresh importations, at this day, would not be thought necessary. Such, also, may have been the case in the British West Indies; but in both instances the failure of the system clearly resulted from an entire ignorance, disregard, and neglect of the obligations which the institution imposes on slaveholders in other respects, and not from over-working alone, or mainly; for that, I repeat, is impossible. When we recollect that all, or a great majority, of West India slaveholders resided in Europe, from whence they sent out agents and overseers to manage their estates—that principals and agents were not only utterly ignorant of the nature and habits of negroes, without any feeling or sympathy for or with them, or any knowledge of the manner in which they should be treated; but especially ignorant of the duties which devolved upon themselves as proprietors and managers, upon the discharge of which the system can alone exist, it is not a matter of astonishment that the institution failed. The relation of master and slave, as well as all the other relations of life, has its reciprocal duties and obligations, which can only be understood and appreciated by those who have carefully examined the subject.

Other races of men may be induced by rewards, personal inflictions, or the pressure of circumstances, to exhaust their energies, and to abridge their existence for ages, and from one brief generation to another—such is, and has been for the last quarter of a century, the condition of the laboring classes of England, Ireland, and Scotland; but the history of the negro race will not furnish an instance of a portion, or even an individual, whose physical constitution has been impaired by excessive and protracted labor. Suppose two millions of the laboring population of Great Britain were removed to America, and replaced by the same number of negroes from the Southern States, or elsewhere. Does any one believe that the latter would, or could be made to supply the place of the former in the fields, the work-shops, and mines of that country? Is it not certain that they could never be, by any pressure, or force, direct, or indirect, induced, or compelled to undergo that protracted labor, to which free men and women, and even children, at this moment submit to? No! the mass would die under the hedges, and by the roadsides. Some would be driven by hunger to the commission of crimes for which they would be executed, or transported to the penal colonies; a few might sustain a miserable, brief existence, and before the expiration of a century, every trace of the race would disappear. It would seem that an All-wise and benevolent Providence, in mitigation of the curse denounced on his progenitor, has implanted in the nature of the negro a principle of protection which has been denied to the white man. While it is found to be necessary to protect white laborers by positive laws, negroes, by a law of their nature, and the interest of their owners, are more effectually shielded against the unreasonable exactions of cruel, avaricious masters, than they could be by legislative enactments. While no more than reasonable work is required of the slave, and he is in other respects treated with justice—that is, furnished with sufficient food, clothing, &c. he is cheerful, mild, obedient, and faithful; but whenever more work is attempted to be exacted from him than is considered reasonable, and what, as to him, is considered reasonable, falls far short of what is expected of the white laborer; or, in short, whenever the master neglects, or disregards the obligations which the relation imposes on him, the slave becomes sullen, vicious, and unreasonable. Service cannot be extorted from him, by any degree of force. It is a most egregious error, and one which persons unacquainted with the nature and habits of negroes seldom fail to fall into, when they undertake to manage, or to speak, or write of the management of slaves, to assume that they are, or can be, driven like mules and oxen; and I affirm that no slaveholder, having a knowledge of, or regard for his own interest, ever thought of extorting labor by such means. Slave-labor, to be profitable, must be reasonable and compensated, otherwise, it is not only unprofitable, but vexatious and ruinous. Let any planter, whose slaves get through their day's work early, attempt to obtain an hour's more labor by increasing their tasks, and I hesitate not to say, that he will be invariably disappointed. As their tasks are increased their movements will become proportionably slow, until they will not do even the customary task. I do not say that slaveholders have never attempted to extort more labor than was customary or reasonable, for I have heard of such attempts, but I have never yet heard of one that succeeded; besides, it is regarded by planters generally, in all parts of the Southern States, so far as I am aware, as odious and censurable. Whenever fear or force is relied on in the management of a plantation, the ultimate ruin of the planter may very confidently be predicted. There is, then, in the nature of negroes a principle, which enables them to resist abuse and oppression in every shape, and which, with the interest of their owners, is an effectual protection, if nothing is conceded to slaveholders on the score of humanity and justice. P.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 25, 1845.

The State of Texas.

Whereas the Congress of the United States, by a "*joint resolution*," approved March the 1st, 1845, did consent that the territory properly included within, and rightfully belonging to the Republic of Texas might be erected into a new State, to be called the State of Texas, with a Republican form of Government, to be adopted by the people of said Republic by deputies in Convention assembled, with the consent of the existing Government, in order that the same might be admitted as one of the States of the Union; which consent of Congress was given upon certain conditions specified in 1st and 2d sections of said Joint Resolution: and whereas the people of the said Republic of Texas, by deputies in Convention assembled, with the consent of the existing Government, did adopt a Constitution, and erect a new State, with a Republican form of Government, and in the name of the people of Texas, and by their authority, did ordain and declare that they assented to and accepted the proposals, conditions, and guaranties contained in said 1st and 2d sections of said resolution: and whereas the said Constitution, with the proper evidence of its adoption by the people of the Republic of Texas, has been transmitted to the President of the United States, and laid before Congress, in conformity to the provisions of said joint resolution: Therefore—

Be it resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, That the State of Texas shall be one, and is hereby declared to be one, of the United States of America, and admitted into the Union on an equal footing with the original States in all respects whatever.

Be it further resolved, That until the Representatives in Congress shall be appointed according to an actual enumeration of the inhabitants of the United States, the State of Texas shall be entitled to choose two Representatives.

On the 16th instant, in the House of Representatives of the United States, the above Preamble and Resolutions were taken up as the special order of the day. Immediately after their reading, a Mr. McConnell, of Alabama, moved the previous question, which was carried by a vote of 108 to 90. The question was then taken on the engrossment and third reading of the resolutions, which was decided by a vote of 141 to 57. On the question of the final passage of the resolutions, which then came up in order, it was asked by Mr. Rockwell, of Connecticut, if this was debatable, and on an affirmative answer being given by the Speaker, the gentleman from Connecticut proceeded at length to give his objections to the resolutions, and concluded his speech by moving that the Constitution of Texas be recommitted to the Committee on Territories, with instructions to introduce a proviso that Slavery, except for crime, be prohibited in the new State. The House, which had just voted to sustain the Chair in its decision, that the question of the passage of the resolutions was debatable, now voted not to sustain, and under the stringent application of the gag of the previous question, the resolutions were passed through, by a vote of 141 to 56, as follows:

YEAS.—Messrs. Stephen Adams, Anderson, Atkinson, Baker, Barringer, Baily, Bedinger, Biggs, James Black, James A. Black, Bowlin, Boyd, Brinkerhoff, Brodhead, Milton Brown, William G. Brown, Burt, Cabell, J. H. Campbell, Cathcart, Augustus A. Chapman, Reuben Chapman, Chase, Chipman, Clarke, Cobb, Cocke, Collin, Constable, Crozier, Cullom, Cummins, Cunningham, Daniel, Jefferson Davis, DeMott, Dillingham, Dobbin, Dockery, Douglass, Dromgoole, Dunlap, Ellsworth, Erdman, Farlin, Ficklin, Foster, Fries, Garvin, Gentry, Giles, Goodyear, Gordon, Graham, Grider, Grover, Hamlin, Haralson, Henley, Hilliard, Hoge, Hopkins, Hough, George S. Houston, E. W. Hubard, Hungerford, James B. Hunt, Hunter, Charles J. Ingersoll, Jenkins, James H. Johnson, Joseph Johnson, Andrew Johnson, George W. Jones, Seaborn Jones, Thomas B. King, Lawrence, Leake, Leib, Ligon, Lumpkin, McClay, McClean, McClelland, McClernand, McConnell, McCrate, McDowell, McHenry, McCay, John P. Martin, Barclay Martin, Morris, Moulton, Niven, Norris, Owen, Parish, Payne, Pendleton, Perrill, Perry, Pettit, Price, Rathbun, Reid, Relfe, Ritter, Roberts, Russell, Sawtelle, Seddon, A. D. Sims, L. H. Simms, Simpson, Thomas Smith, Robert Smith, Stanton, Stephens, St. John, Strong, Sykes, Thibodeaux, Thomasson, James Thompson, Jacob Thompson, Thurman, Tibbatts, Toombs, Treadway, Trumbo, Wentworth, Wick, Williams, Wilmot, Woodward, Woodworth, Yancey, Yell, Young—141.

NAYS.—Messrs. Abbott, John Q. Adams, Arnold, Ashmun, Blanchard, Buffington, W. W. Campbell, John G. Chapman, Collamer, Cranston, Culver, Darragh, Delano, Dixon, Ewing, Foot, Giddings, Grinnell, Hampton, Harper, Herrick, Elias B. Holmes, John W. Houston, Samuel D. Hubbard, Hudson, Washington Hunt, Joseph R. Ingersoll, Daniel P. King, Preston King, Lewis, Levin, McGaughey, McIlvaine, Marsh, Miller, Pollock, Ramsay, Julius Rockwell, John R. Rockwell, Root, Runk, Schenck, Seaman, Severance, Truman Smith, Albert Smith, Caleb B. Smith, Stewart, Strohm, Benjamin Thompson, Tilden, Vance, Vinton, Wheaton, White, Winthrop, Wood, Woodward—56.

Of these persons, 120 are Democrats, 20 Whigs, and 1 a Native, who voted in the affirmative; of those who recorded their dissent from this national crime, 3 are Democrats, 48 are Whigs, and 5 Natives.

It remains only that similar action shall take place in the Senate, and Texas is one of the States of the American Union; and that it will meet with no opposition in that body, it needs no prophetic spirit to predict with certainty.

The closing scene in this drama, is worthy of its commencement and its progress. Texas, for years the refuge of scoundrels, who could no longer find impunity for their crimes, even in the semi-civilized South, was dismembered from the parent State, by a revolution, instigated, nurtured, and accomplished through the grossest violation of national faith, and the law of nations, and sought an alliance with her elder piratical sister; and her advances were warmly received, as indeed they were invited, that by the conjunction of evil forces, the bondage of millions of the present generation should be made the more hopeless, and the inheritance of bondage be handed down to their children's children. These are not the words of one whose fanaticism blinds him to fact, and whose overweening zeal would draw inferences which sober common-sense will not warrant, but the assertion, again and again, openly and unblushingly, nay, even proudly, avowed by those who conceived the act, and have conducted it to a successful termination. And now, when one thing more only remained to be done, one only finishing stroke to perfect the work which was evil in its inception, evil in its progress, and can end only in evil, unnecessary insult and contempt was heaped upon those who would, by poor words, shift from their shoulders a responsibility which, after all, they dare not refuse to share. The slave-power knew that its bad boldness had, as usual, conquered the timid virtue, or as it better deserves to be called, the vicious timidity of the North; it knew that there was nothing to fear, but some few hours' blustering; it knew that poor and idle words only would abound, where stern and silent deeds are so much wanted; it knew that all it had demanded, and striven for, was gained, and that its cringing vassals had no thought of disobeying its behests; it knew that its tyrant-work would be done for it, though, as if in very sport of tyranny, it made the demand on the tyrant's plea; it might, at least, have given its Northern slave the poor boon of shamming an indignation which it does not feel,—of pretending to a virtue that it has not—of repeating its old, well-worn, school-boy flourishes of pseudo patriotism, and its canting pretences to a love of Liberty. It was hard, indeed, to nip in the bud the many fine speeches which were to be thrown as sops to the monster, the people, to satisfy its sickly and feeble appetite for Freedom and the Right.

Yet there was no indecent haste about it. The deed was to be

on all hands, that the American people are keenly sensitive to European public opinion, particularly so, to public opinion in these countries. It is no wonder they should be so, for they claim to be foremost in the race of human improvement and civilization, yet they know that their sustainment of Slavery justly subjects them to universal contempt. How are we to render assistance to the friends of freedom in America? Partly, by hearty expressions of sympathy with them in their most worthy labors, and by assurances of a willingness on our parts to co-operate with them by every means in our power, as opportunities may arise. But principally, by our reception of the Americans who visit these countries; let us convince all these that we are in earnest in our opposition to Slavery; that we look upon all who hold slaves, or who in any way uphold the vile system, as enemies of God and man; that men-stealers should be placed in the same position in society as sheep-stealers, and their company avoided until they repent and make restitution. It seems to me that "Amicus" avoids the true issue of the question between us, which is simply,—Is Doctor Parkman an anti-slavery or a pro-slavery man. I maintain that he is essentially the latter; that the course of conduct pursued by him is calculated to lull the consciences of slaveholders; to perpetuate that system which John Wesley denominated the "sum of all human villanies," and of which the one hundred and seventy Unitarian ministers, who signed the glorious Protest, say, "He who makes a man a slave commits the greatest possible robbery, and the greatest possible wrong." Stronger, or more severe language than this, could not be used; and it is equally applicable to him who palliates the crime, as to him who commits it. "Amicus" was not in good temper when he replied to my last letter. When he referred to the venerable Clarkson's writings, in illustration of his views, he should have pointed out the page, as well as the book, for I might read over both volumes, and not find out such sentiments in either. He speaks of "a POOR man in Lexington, Kentucky, whose zeal outran his discretion—Mr. Cassius M. Clay." This contemptuous allusion to one of the noblest spirits in America, and, withal, a man of high consideration and connexions, and large property, (I wonder, would "Amicus" designate his relative, Henry Clay, the slaveholder, and most notorious advocate of the system, as a *poor man!!*) made me fancy that "Amicus" was himself from one of the Southern States, and that he had chivalrously taken up the sword in defence of their "peculiar institutions," or, as he has fallen foul of my expression, "an act of shameless plunder," in allusion to West India compensation, I have thought that he was perhaps one of those who shared in that plunder. I will tell him why I so designated the payment of that twenty millions of money. It was voted as a compensation for losses sustained by the act of emancipation, and no such losses, but rather great gain to the planters ensued. I recommended at the time, that no part of the money should be paid until losses had been proved. If that plan had been adopted, I have no doubt all the immense sum named, would have been saved to the nation. And, in like manner, I am convinced that, whenever the slaveholders in America shall have the honesty to set their slaves free, they will find that "honesty is the best policy," and that great pecuniary gain to themselves will be the result. I do not consider it necessary to intrude further on your space by a more lengthened reply to "Amicus." I feel quite satisfied to leave the question at issue to the warm feelings of your readers. I am glad of the opportunity which has arisen, to bring it before them: the more it is discussed, the more apparent will be the duty of all men to take some part, some active part, in the abolition of Slavery; it is an institution disgraceful to the civilization of the age. It is an institution peculiarly disgraceful to America, and the Americans are a people so intimately connected with us, by similarity of language, by our institutions, and by blood, that it cannot be considered an impertinent intrusion on our part, to seek, by moral and Christian means, to free them from the infamy which now attaches to their name. In this noble course our aid is anxiously desired by the best and truest and most devoted hearts, in all their widely-extended empire.

In conclusion, I would say to those excellent men who have signed the Protest alluded to, Persevere in the course you have marked out; now that you have given to the world your profession of faith, strive to act up to it; become Abolitionists in name and in act, as well as in profession. Remember that some of the finest documents ever issued on the subject of Slavery emanated from Rome; some bulls issued by her Popes denounced the whole system in burning language; but, because that church did not visit with exclusion from Christian fellowship, her criminal members, these denunciations fell harmless. Let not Unitarians fall into similar error; let us treat slaveholding as we do sheep-stealing, and no slaveholder will continue one of our denomination; and, as Unitarian is but another name for Christian, we must give up Christianity, while we sustain Slavery. By refusing Christian fellowship, I mean, that no slaveholder should be admitted into our pulpits; that no extenuator of the system should be acknowledged by us as a Christian minister; and that all who in any way palliate slaveholding, should be told they will be unwelcome visitors to us. I believe Christian charity, so far from condemning such a course at our hands, demands it of us. We are not called upon to mix in social life with men who violate all the laws of God, and the first principles of their own nature. No man can hold another as a slave, and believe he is guiltless: the thing is impossible. The stringent laws in slaveholding America prove at least, that *her* citizens are well aware of their criminality. When you say, "We could not bring ourselves to slight, or treat with coldness, men who have many claims on our affectionate respect, because they do not think all right which our consciences require," do you mean that we should extend the same measure of charity to those who actually go to Africa, and steal away her children, as well as to slaveholders and their apologists in America? Such men are often good men in other relations of life. I once read of a slave-dealer, who stole a beautiful little boy from his parents, off the coast of Africa, and who sent him home to Cuba, as a present to his own little son, accompanied by a letter of the fondest parental affection. The truth is, my dear Sir, we must bring these matters *home* to ourselves. If wife or child of our own were held in bondage, and subjected to "The lash of the harsh overseer," what would be our feeling? What would be our action?

What a sad overthrow of moral principle is evinced in the letter signed "W. D. W." According to this writer, no man is censurable who acts according to the law of his country: under this code, the slave-trade and piracy become virtues, and soldiers are guiltless of all the wicked acts they perform in war. Yours sincerely,

35, Eccles-street, Dublin, JAMES HAUGHTON.
8th Nov. 1845.

Letter from South Carolina.

Our correspondent is getting nearer the gist of the matter than he has yet done. He is right in supposing that Abolitionists know little of the details of planting operations, nor is it necessary they should, to come to a correct judgment of the character of Slavery. "P" grants this in so many words, when he says that "ample scope is left for tyranny, oppression, and the abuse of power," so long as the master is the sole judge of what is diligence in the slave, or how much labor shall be allotted to him. Even in this view of the subject we have ample condemnation of the system in the fact that a slave is in the irresponsible power of a master, and volumes of facts could be adduced, which prove beyond controversy, that such power is always abused.

But this is not the main ground of Abolitionists—that Slavery should be abolished because the slave is abused. Chains, brandings, mutilations, even murder, starvation, nakedness, are in themselves no trifling things, but they are not the only, nor the chief reasons why the system is a wicked one. That they *may* occur, our correspondent grants; and that they *may* is equivalent to saying that they *do*. He must show some benefit arising from the system which will more than counterbalance these evils, else on this ground alone we may demand in the name of humanity its abolition. That he has not done, and is too wise to attempt it.

The "innate principle" which protects the negro from being overworked is not a new argument, but is too ludicrous to be seriously met. It must be innate, indeed, and hardly distinguishable for any practical benefit, if "thousands, and perhaps millions"—as is unquestionably true—"have been destroyed" by the abuses to which they have been exposed. In the proof-sheet which came to me, of "P's" letter, the printer had put *punished* instead of *furnished* in the first line of the second paragraph, and the blunder was so near the truth that I had a mind to let it stand. It was in itself a sufficient refutation of "P's" whole argument. No punishment has ever been inflicted on any portion of the human family at all equal to this "innate principle," if because of its existence the negro was meant to be a slave, but by becoming such, millions of his race have been destroyed. Supposing that "P's" supposition of substituting the negroes for the white laborers of England would result as he thinks it would, it is certainly a very odd "principle of protection" which would drive the mass to die by the roadsides and under the hedges, or to the commission of crime, and finally to utter extermination, to save them from being overworked!

If the slaveholders can get no more than a small and certain amount of labor out of their slaves, and that only commensurate with the amount of compensation, an unprejudiced mind would naturally conclude that they must be very nearly tired of it. No doubt the system is "ruinous, vexatious," and unprofitable, not however because of any "principle of protection" in the negro, but because men will not labor that are not paid. It is an argument which "P." would do well to carry out at somewhat greater length, and present to his neighbors. Northern Abolitionists are perfectly familiar with it, and have used it for years as a strong reason why it is for the slaveholders' interest to substitute the system of paid labor for that of slave. "Fear and force" are necessarily relied on for the management of slaves, and we know philosophically and historically, that "the ultimate ruin of the planter," as necessarily follows.

Progressive Democracy.

The real Simon Pure Democracy, the only genuine article, the unpolished diamond, fresh from the only mine that can be depended upon as giving us the real thing—Tammany Hall,—has broken upon the dazzled world in a newer and brighter light. At a meeting in Tammany, on Friday evening last, they passed a resolution, which commences as follows:

Resolved, That the distinction established in the present Constitution between people of color, allowing such of them as have property, to vote, and excluding others, is an anti-republican distinction, as the possession of property is not the test of intelligence or of worth;

Good. What more can be asked or expected from a party whose distinctive doctrine as announced by one of its great leaders, is that true Democracy is "the supremacy of man over his accidents." It is not the rank, or the gold, that makes the man;

> "For a' that, and a' that,
> Their tinsel show, and a' that;
> The honest man, tho' ere sae poor,
> Is king o' men for a' that,"

is none the less true for being often quoted. Who could help being cheered, when reading the first clause in the resolution, with the hope that the Democracy had at length discovered that the slighter distinction of color of the skin, had as little to do with the rights of man, as the contents of his pocket? But read further:

"And that as we are therefore driven to the alternative of excluding all, or allowing all these people to vote—*we are most decidedly of the opinion that all should be excluded.*"

This is *too* good. Because injustice is done to a portion of a certain class, the wrong is to be corrected by being unjust to the whole! But the reason given is a no less choice specimen of the principles of the "movement party,"—the "young Democracie:"

"We cannot regard them as belonging to the race to which the government of this country is committed; that there is a natural antipathy between the races, founded on strong natural and physical differences, forbidding social or political amalgamation, that the attempt to unite the races, by constitutional or legal provisions, has signally failed in this State already—that a constitutional provision, not in accordance with public sentiment in this respect, would again fail in elevating the colored race to a practical participation in the Government of this State, and that it is most unwise to adopt any constitutional provision which will not in fact be sustained by public sentiment, or to attempt to make such sentiment conform to a constitutional provision."

It has been well said that if the "natural antipathy" is mutual, it is as good a reason for depriving the whites as the blacks, of a share in the Government. The whole meaning of the resolution, reduced to plain language, is simply this: that the strongest shall govern, and the only standard of human rights is to be found in the spirit of caste, and in the power of the strong, to tyrannize over the weak. This is the Democracy *par excellence* of this country.

War.

A debate took place in the Senate one day last week, on the subject of our national defences in relation to the conflicting claims of this Government and Great Britain, to the territory of Oregon. Mr. Cass offered the following resolutions:

Resolved, That the Committee on Military Affairs be instructed to inquire into the condition of the national fortifications, and their armaments; and of whether other defensive works are necessary; and into the condition of the means possessed by the Government for the defence and quantity of the military supplies, and into the state of the country.

Resolved, That the Committee on the Militia be instructed to inquire into the present condition of that great branch of the public service, and into the state of the militia laws; and that they be farther instructed to report such changes in the existing system as will give more experience and efficiency to that arm of defence, and will place it in the best condition for protecting the country, should it be exposed to foreign invasion.

Resolved, That the Committee on Naval Affairs be instructed to inquire into the condition of the navy of the United States, and into the quantity and condition of supplies now on hand, and whether an increase of them is not necessary to the efficient operations of the navy, and to its preservation and augmentation; and, generally, into its capacity for defending our coast and our commerce, and for any service the exigencies of the country may probably require.

These resolutions are an index to the policy of the dominant party. They mean to have war, unless Great Britain will submit to their bullying, and recede from her claim to the Oregon Territory. Indeed, I am not sure that they do not mean to have war at any rate. They have a good deal of raw material in their party, gunpowder fellows, like the gentlemen of the Empire Club, whom it is desirable to have killed off. There are more candidates for the spoils of victory, than there is plunder, and the hungry jackals are becoming voracious. A two years' war would clear the party of a vast deal of very troublesome material.

That there will be a war, however, is very doubtful, notwithstanding the blustering tone of the debate on one side in the Senate. It is even reported that the British Cabinet have concluded to tender a settlement of the question in dispute, which this Government cannot with honor fail to accept. But if this be not true, however strongly we may believe in the warlike tendencies of the Democratic party, and their desire to cut the throats, instead of filling them, of their own hungry numbers, we may have faith enough also in the humanity of the age to believe that a far stronger provocation than a strip of wild land, almost at the antipodes, must be given ere two great nations, speaking the same language, and bound together by so many common ties, and above all, by the golden chain of commerce, will commence the horrid and wholesale butchery of armies and navies. The bloody patriotism of the past is going out of fashion.

The Patriotism of Party.

Greeley's Tribune, in an article on Annexation, after speaking in indignant terms of the manner in which the Bill was pressed through in the House, by the majority who "insult your understandings, and abuse language by calling themselves Democrats," says, in conclusion:—"Freemen of the Union! shall they not be remembered at the polls." Rather a lame conclusion, it strikes me, to a half-column of indignant rebuke of an act of national crime unparalleled in the history of civilized nations. Remember them at the polls! If the freemen of the North forget to remember the deed, which is an insult to the age, except at the polls, not even the *name* of freemen—which is all that is left them now—will be left them much longer. Remember them at the polls, forsooth! If there is not manhood enough in the North to forget these miserable parties, and their canting watch-words, and trample under her feet, as an accursed thing, the Union by which she is made accessory to this iniquity, she is hardly deserving of a better fate than the contempt with which the slavocracy visits her, at the same time that it makes her do its robber-work. If she will not turn now upon her tyrant, her power of endurance may be calculated upon as infinite. The world shall point its finger at her, and the curses of millions of slaves, who will yet people Texas, shall be heaped upon her.

> "Derision shall strike her forlorn.
> A mockery that never shall die,
> And the curses of hate, and the hisses of scorn
> Shall burthen the winds of the sky."

Slavery is made "the fundamental, irreparable law of a region larger than Italy, never yet trodden by a slave," says Greeley; and the commentary is, to remember political opponents at the polls, and make new capital for another cheating and cheated party. So much for the *amor patriæ* of partisan politics. They know nothing higher than an appeal to the ballot-box, and have no higher aim than to turn their opponents out of office, and get themselves in.

Congress.

In another place we have referred to the most important action of Congress for the past week—the passage of the Annexation Resolutions, and the war debate in the Senate. Beside these, little else has been done. A great number of petitions and memorials against the Annexation of Texas have been presented, and among them, the resolutions of Connecticut and Massachusetts, which were laid upon the table, and ordered to be printed. The Resolutions of the latter State, on the difficulties between her and South Carolina, were, on motion of Mr. Adams, who presented them, referred to a select committee of one from each State.

A debate on Nativism has engaged the attention of the House, under some resolutions from Massachusetts and New Hampshire, on the naturalization laws.

On the 19th, Mr. Douglass, of Illinois, reported "a bill to protect American citizens in the Oregon Territory," which was read twice, and made the special order of the day for the second Tuesday in January.

On the same day, Mr. WINTHROP, of Massachusetts, introduced the following resolutions, which, under the rule, go over for debate:

Resolved, That the differences between the United States and Great Britain, on the subject of the Oregon Territory, are still a fit subject for negotiation and compromise, and that satisfactory evidence has not yet been afforded that no compromise which the United States ought to accept, can be effected.

Resolved, That it would be a dishonor to the age in which we live, and in the highest degree discreditable to both the nations concerned, if they should suffer themselves to be drawn into a war, upon a question of no immediate or practical interest to either of them.

Resolved, That if no other mode for the amicable adjustment of this question remains, it is due to the principles of civilization and Christianity, that a resort to arbitration should be had; and that this Government cannot relieve itself from all responsibility which may follow the failure to settle the controversy, while this resort is still untried.

Resolved, That arbitration does not necessarily involve a reference to crowned heads; and that, if a jealousy of such a reference is entertained in any quarter, a commission of able and dispassionate citizens, either from the two countries concerned, or from the world at large, offers itself as an obvious and unobjectionable alternative.

On Monday, the question of Annexation probably came before the Senate. We will not know the result in time for this week's paper, though there can be no doubt as to its character.

Rev. Thomas Spencer.

We notice that this gentleman has been lecturing in this city and in New England, on temperance and the corn-laws. He is well and widely known in Great Britain as the active and devoted friend of all reform—anti-corn-law, universal suffrage, reform of the Church, &c. How far he has ever identified himself there with the Anti-Slavery party, we cannot say, though we have always understood him to belong to it; but we cannot hear that he makes the slightest allusion to Slavery in any of his addresses here, or manifests yet any wish to acquaint himself with the great Anti-Slavery movement in any of its forms. We trust that his hitherto honored name will not come to be added to the list of those Englishmen whose anti-slavery zeal has been quenched by a voyage across the Atlantic—who have been flattered into silence by the conservative class among whom they chance at first to fall—or whose reformatory courage and faith have quailed in the deadlier struggle which marks our day and country, and our cause here most especially.

☞ We cheerfully give place to the following notice of the Anti-Capital Punishment paper, published in this city. We noticed the first number, but have not been favored with a sight of any of the subsequent ones.

"The Spirit of the Age."

This is the title of a periodical advocating the abolition of the gallows. It is published under the supervision of the New-York State Society, for the abolition of the Death Penalty. It aims to give standard matter on the subject, thus making a valuable tract for circulation. The last number contains an article from Mr. Burleigh, of considerable length, giving a correct account of the abolition of the death punishment in Russia, Belgium, and Tuscany, with much other valuable matter. The terms are, one copy twice a month, 50 cents—three copies for $1—twelve copies for $3. Address "Spirit of the Age, 140 Fulton-street, New-York," or

ISAAC T. HOPPER.

CLERICAL FAIRNESS.—The New-York Evangelist—Dr. Cheever, editor—says "the venerable John Quincy Adams, has recently written a letter *in favor* of capital punishment for the crime of murder." The letter alluded to, is that addressed to the late Convention at Philadelphia. "Some persons, and journals," continues the reverend commentator, "have published the letter, and commented upon it, as if it were *against* the penalty of death, but we do not take it in this light, although, *possibly*, the writer of it himself may have intended that it should be so construed." The readers of the Evangelist must take their opinions as to the character of the letter ready-made, and maintain that it is a strong document on the side opposed to that for which it was intended. Of course the editor is very careful that none of his readers shall see the letter itself.

ARREST OF TIRRELL.—Albert J. Tirrell, the supposed murderer of Mrs. Bickford, of Boston, has been arrested in New Orleans. He arrived there in a packet-ship from this city, under an assumed name, but was taken, through information sent to the police, before he landed. He attempted to throw himself overboard when taken, and is closely watched in prison lest he commit suicide.

MASSACHUSETTS VS. TEXAS.—Henry Wilson and John G. Whittier, were the bearers of the Massachusetts Anti-Texas Remonstrance to Washington. The number of signatures to the Remonstrance was over 30,000, of whom about 20,000 are voters. The rest are women and non-voters.

THE PHILADELPHIA FAIR.—The most cheering accounts reach us of the Fair in Philadelphia. On the last evening, their receipts exceeded by more than one-fourth the amount realized in previous years, and probably something more would come in. The meeting, too, we hear, was a good one, though no particulars have reached us. Jonathan Walker was present.

WORTHY OF HONOR.—PRESTON KING, of St. Lawrence, HORACE WHEATON, of Onondaga, BRADFORD R. WOOD, of Albany, and Mr. HERRICK, of Maine, are the only Democrats in the House of Representatives, who voted against the Annexation resolutions. Put their names by the side of Hale, of New Hampshire, as men who dare to do right in spite of party.

WM. K. ELLIOT, who shot Z. W. Kendall, in Washington, some weeks since, has been discharged without a trial, the Grand Jury having failed to find a true bill.

THE PARKERSBURG KIDNAPPERS.—The Supreme Court of Virginia, adjourned on Tuesday of last week, without coming to any decision in this case. It was accordingly postponed to the next term, to be held in June.

Recent Publications.

Hand-Book of young Artists and Amateurs in oil painting. By an American Artist. New-York: Wiley & Putnam.

This volume is the nearest approach in its externals to the best class of London books, that has been recently issued by any of our publishers. It is not, intrinsically, a very valuable work, but a very useful one for those for whom the compiler designs it. It is chiefly a condensation of the well-known manual of Benoire, interspersed with extracts from Merimee, Field, and other writers in arts and colors. Appended to it is a glossary of terms used by painters, which is the work of an "American Artist," who, we think, has no cause to keep his proper name a secret. The work is manifestly a labor of pure love, and the author has accomplished all that he undertook, which can be said of precious few books. The glossary contains much good sense, as well as accurate information, which artists and amateurs may read with profit.—B.

The Philosophy of Mystery, by Walter Cooper Dendy, Librarian of the Medical Society of London, &c. &c.: Harper & Brothers.

The three great publishing houses in our city, have each commenced a miscellany of standard literature, but that of the Harpers, of which the "Philosophy of Mystery" is the third volume, is highest in dignity, and cheapest in price. The others are good enough, and cheap enough, but the "new miscellany" is to be composed chiefly of books intended rather for instruction than idle amusement. Whewell's Elements of Moral Science, formed the first two volumes. The volume before us is both instructive and amusing, and at this particular time, when the extremes of superstition and philosophy have shaken hands, it will be likely to effect an inconceivable amount of good, if properly studied. People who live in old-fashioned conservative circles, who know nothing of errors, but such as are approved and orthodox, would listen with incredulous ears, if told that some of the wildest dreams and vagaries of heathenism and popery, recorded in the "Philosophy of Mystery," are daily practiced and believed in by men around us, who are still accounted sane and pious.

But such is the fact, and we are not sure that the work before us may not have the same effect on certain minds which Don Quixote's reading had upon him. It is dangerous even to expose error, so prone are we to adopt it. Many men have been made thieves by reading the Newgate Calender, and the opponents of capital punishment avow that every hanging begets a taste for murder. It may be that the best way to suppress vice is to let it alone, and, instead of holding it up as something to be avoided, to exhibit virtue, in its place, as something to be admired. Many a mind has been tinctured with infidelity by attempting to produce an opposite effect on another. Sir Anthony Absolute's philosophy of reading love stories we are inclined to believe the true one. "Depend upon it, madame, after handling the leaves, they will long for the fruit."

But we would not apply this rule to the "Philosophy of Mystery," which we have found not only an entertaining, but a highly instructive book.—B.

The Life of Condé. By Lord Mahon. Parts I. II.: Wiley & Putnam.

These exceedingly neat volumes form numbers 34 and 35 of the Library of Choice Reading. The author wrote the Life of Condé, in French, for his own amusement, and afterwards translated it into his own vernacular, for the benefit of the public. This fact accounts for the gallicisms which occasionally mar the pure transparent English in which it is written. To our own taste the Life of Condé is a model for historical writers, and what renders it of peculiar value to those who have no leisure to bestow upon reading books which are *not* books, is the absence of those impertinent reflections and philosophisings which occupy an intolerable space in the greater number of historical works which load the shelves of public and private libraries. Though Lord Mahon appears to take peculiar pleasure in detailing the acts of ruffians and cut-throats, he is a genuine philanthropist, and, in his historical writings, omits no opportunity, when it can be pertinently done, of favoring the cause of humanity and love.—B.

GENERAL INTELLIGENCE.

Foreign.

News from Europe.

The steamship Acadia arrived at Boston on Friday last and brought fifteen days later dates. The news is of considerable interest.

The warlike tone of certain American journals had created quite a war panic in Great Britain. The press has spoken in very decided terms of the necessity of maintaining the rights of Great Britain in Oregon, and the Government is very busy in extensive warlike preparations. The Presidents' Message was looked for with great anxiety, and on its character, it was said, depended the question of peace or war between the two countries.

Lord John Russell has come out in favor of a repeal of the Corn Laws, and Lord Morpeth has joined the League. It is thought that this may effect a change of ministry.

A famine in Ireland is still apprehended, in consequence of the failure of the potato crop.

There have been some riots on the Continent, in consequence of the exportation of bread-stuffs, and the rise in the price of bread.

An extensive conspiracy has been discovered and crushed, in Poland, which had for its object, the recovery of her nationality. Strange to say, the clergy are deeply involved in the attempt.

Charles Dickens is about starting a new paper in London, to be called the "Daily News." Jerrold, Mark Lemon, and others of literary note, are to write for the new journal.

From the New Orleans Picayune, December 13.

Interesting from Mexico.—Arrival out of the American Minister.

By the steamship Tweed, from Vera Cruz, at Havana, advices from the latter city to the 30th ult. and from Mexico to the 26th, have been received. Prior advices were to the 14th.

The U. S. sloop of war, St. Mary's, arrived at Vera Cruz on the 29th of November, having sailed from Pensacola on the 20th. The Hon. Mr. Slidell, our new Minister to Mexico, was a passenger in the St. Mary's, as we have previously stated.

El Veracruzano, in announcing this arrival, mentions that it had learned that an Envoy of the Government of the United States was on board, on his way to Mexico, to establish negotiations with the Supreme Government of the Republic upon the question of Texas. The hour of the arrival of the Envoy was deemed not the most opportune for securing a kind reception.

El Diario del Gobierno, of the 22d ult. states that by an express arrived at two o'clock that afternoon, the Government had received despatches from Generals Paredes and Arista. They informed the Government that in consequence of the movements of the United States troops, stationed at Corpus Christi, reconnoitering the roads leading to Matamoras, and building bridges on them for the transportation of artillery, General Paredes had determined to commence his march with the "Division of Reserve," to reinforce Gen. Arista, and united, to operate with the activity demanded by the national honor. [Our readers will see by the letter of our Havana correspondent, that a rumor was current in that city that Gen. Paredes had refused to advance to the support of Arista, but with the 8,000 men under his command, had commenced his march for the capital. This movement would discredit his most recent professions to General Herrera, and we do not give credence to it.]

El Monitor Constitucional, of the 23d ult. states that the Chamber of Deputies went into secret session upon the above despatches, and had designated, as resources for the Government's emergencies, the money derived from the revision of the contracts made by the administration of General Santa Anna, and the introduction of raw cotton under duties protective to the national industry. The papers favorable to the Government, urge upon it to press forward unceasingly preparations for the Texas war; and the latest advices received from Matamoras, *via* Tampico, confirmed the news of the advance of the United States troops upon Matamoras. The excitement of the public mind in Mexico is attributed, in a good degree, to the frequent visits of American vessels of war to the Mexican ports on the Pacific, and the examinations made by their commanders into the population and resources of the Mexican Government at those points; as well as to reports in regard to the designs of the United States to seize the Californias.

From the 18th to the 22d of November, the city of Mexico was excited by fears of another revolution; the *Siglo XIX.* of the 19th ult. asserts that the Government had taken adequate measures to insure public tranquillity.

Gen. Ampudia, the blood-stained hero of the Tobasco massacre, has received orders to leave the country, for some point designated by the Government.

News was in circulation in the city of Mexico, on the 23d, that the Department of Sonora, at the head of which is Gen. Urrea, had declared itself separated from the rest of the Republic.

Later from Hayti.—By our files of the Turks Island Gazette, for which we are indebted to the politeness of Capt. Davis, of the bark Avola, which arrived here yesterday, we have accounts from Hayti to the 8th, and from Key West to the 18th ult. The papers mention farther hostilities between the Haytiens and Dominicans. The Haytien President, Perrot, had ordered levies of 15,000 men from the South and 12,000 from the North, which, with 5,000 already despatched, he intended to lead against the Dominicans as soon as his new steamer arrived. He had also ordered the fleet to be equipped to co-operate in the attack. All communication between the Eastern and Western parts of the Island had been prohibited. There was an additional duty on several articles of export, to commence the first November. Coffee was from $17 to $18 Haytien. The Dominican squadron came to anchor off Port au-Pulain on the 4th ult. The naval powers have a naval armament of six schooners and one bark, each. The Haytiens have purchased a steamer to turn the scale. The Dominicans manifested great determination, and had been successful in all their attacks. They are resolved to fight under the banner of their new Republic until it falls, or until every hostile Haytien shall perish.

The Turks Island Gazette of the 11th ult. says: "Our market is at present in great want of provision and breadstuffs: scarce a pound of butter, lard, pork, cheese, rice, &c., is to be had. On the 18th ult. superfine Flour is quoted in the Assessors' Tariff at $8 per bbl."—*N. O. Tropic*, 6th.

Late from Kingston, Ja.—By the brig Lareh, Capt. King, arrived at this port, we are in possession of our files of Kingston (Ja.) papers to the 15th ult.

We observe no recent prices current in any of the papers before us, and can therefore give no statements of the markets. Fair sugars were selling at 26s. to 26s. 6d. per 100 lbs. The last sale of rice was 75 tierces of Carolina at 24s. but it is now held at 28s.

The opening of the Jamaica Railway was to have taken place on the 21st ult. on which occasion it was proposed to have a holiday throughout the Island.

The House of Assembly of the Island is in session, and we observe several petitions for constructing railways from persons resident in Great Britain. One of the most important measures before the House is a bill to provide for the introduction of five thousand Coolies into the Island from India. This scheme grows out of the total failure of the emancipation of the slaves, to benefit the black laborers or their employers. The former are too lazy to work, and there are districts where the finest canes are actually rotting on the ground in consequence. Hence an increased laboring population is to be brought from the East.—*Savannah Republican.*

General Items.

Slavery in Virginia.—The Richmond Whig has an article on the subject of Slavery, in which the domestic institution is condemned. The following is a part of the argument, and it will doubtless be deemed a very strong part too. The writer says he opposes Slavery because "no community can greatly flourish and prosper where its youth are brought up to idleness, and do regard manual labor and the mechanic trades as dishonorable, because slaves are employed to do the manual labor of the community. *This* is the great and clinging curse of Slavery! It enervates and effeminates the youth of the Republic: It causes them to rely at every turn, even to the bringing of a pitcher of water from the well, or brushing their shoes, upon a *negro*, instead of upon themselves: They grow up worthless in energy, and helpless, and when their patrimony is squandered, as it is almost sure to be, from the habits of idleness and extravagance engendered by the existence of Slavery, they become drones here or emigrate to the West to seek the fortune they rarely or never find, and never deserve to find."

Handsomely Done.—The members of Congress, rude and reckless as some of them are, appear at times to be swayed by a universal feeling of what is right and becoming—we may even say beautiful. An instance occurred, during the allotment of seats among the members, on Thursday, and is described by one of our correspondents, in a letter, for which we have not room to-day. It happened that the name of Mr. Adams was almost the last drawn, and more than a hundred members could have chosen the very eligible seat which he has occupied for several years; yet though many would have been very glad to have it, all passed it by, from respect to his supposed wishes and convenience, until, at last his name was called—and with a smile of grateful satisfaction, the venerable ex-President again took possession of his old quarters.—*N. Y. Com. Adv.*

Case of Joseph Louapre, for cruelty to his negro. Moustache alias Chabotte.—Louapre appeared before Recorder Genois on Saturday, charged with causing the death of his slave by excessive whipping. Mr. Beaufeu and his mother, Made. Beaufeu, testified that they had often heard the cries of the deceased—who had been whipped unmercifully for months past; that he had run away, was put in the police jail; and on his return to Louapre's bakery, was again severely punished, when he died. Dr. Barbe deposed that negroes had occasionally died of *tetanus* after the infliction of thirty lashes, but not immediately. Several journeymen bakers in the employ of Louapre, testified that Moustache was idle and refractory, and had on one occasion struck his master. Mr. and Made. Beaufeu stated that the negro had received some hundreds of lashes, while the bakers admitted only six or seven, on the night of Sunday, and on Monday morning, when the slave died. Mr. Preaux, who appeared for Louapre, said that the most that could be made of it was manslaughter, in which the District Attorney, Mr. Dufour, concurred. Recorder Genois, after animadverting on the *exparte* evidence of the witnesses for the defence, admitted Louapre to bail in $5 000, to appear before the Criminal Court.—*N. O. Tropic.*

Presbyterian Church, (O. S.) and Slavery.—The Northern Synods of this body, so far as they have been tested, appear to endorse by large majorities, the doings of the last General Assembly, in regard to Slavery. The Synod of Philadelphia refused to allow the subject to come before them. The Synod of Pittsburgh, after some days' debate, came, by a large majority, to a pro-slavery decision. Even the Synod of Cincinnati "cordially approve the action of the General Assembly." We may fairly set down this heretofore influential denomination as decidedly pro-slavery: as one of the pillars on which the tottering system of oppression leans. In the meantime, the New School Synod of Cincinnati has suspended, by a vote of *twenty-eight* to *six*, the Rev. William Graham, for teaching the doctrine that the Bible sanctions Slavery. We commend them for their firmness, and express the hope that they will not be moved by the denunciations which will be poured upon them by pro-slavery ministers and presses.—*Covenanter.*

Mr Polk's Opinion.—A gentleman of high standing and of most unquestionable veracity, who came down the river yesterday, informs us that he heard Mr Polk say to his friends a few days ago that he could pledge himself that there would be no war with Great Britain on account of the Oregon question.—*Louisville Jour.*

Death of a very old Lady.—Died, at the residence of her son, T. H. Ward, of Richmond, Ky., Mrs. Ward, in the hundred and eleventh year of her age. Mrs. Ward witnessed many of the exciting scenes of the Revolution, and has for many years drawn a pension as the widow of a Revolutionary soldier.

Texas Mail.—There will be a regular mail from New Orleans to Galveston every five days, during the winter.

Private Mails.—The American Mail Company give the public notice that in the event of a change of the Postage Law by Congress, raising the rates, they shall at once resume their operations through the Northern and Eastern States.

Death of an Authoress.—Mrs. Maria Brooks, the authoress of "Zophiel," died on the 11th of November, last, at Matanzas, in the island of Cuba, from the debility consequent upon a fit of sickness.

A bill has been introduced into the Legislature of North Carolina, to abolish capital punishment in cases of forgery and counterfeiting, and to substitute for death, whipping, and imprisonment for a term of years.

Theodore Parker.—This gentleman, who has preached in Boston a part of each Sabbath during the last year, is, we hear, about to be invited to settle there over a permanently organized society. Nearly $4,000 are already subscribed for the first year.

Colonization.—The receipts of the American Colonization Society for the month of November amounted to the sum of seventeen thousand eight hundred and sixty-seven dollars.

☞ The trial of C. J. McNulty is going on before the United States Supreme Court, at Washington.

Died.

On the 7th instant, in Sharon, Litchfield county, Connecticut, Hon. JOHN COTTON SMITH, in the 81st year of his age.

ACKNOWLEDGMENTS.

For the Standard—from November 1, to December 1, 1845.

Thomas Jernigan, La Porte, Ia.	$2 00	
D. A. Brown, Fisherville, N. H.	5 00	
Maria Marriott, Hudson, N. Y.	2 00	
M. M. Hyatt, "	2 00	
John C. Merritt, Farmingdale, L. I.	2 00	
Joseph G. Wright, Dean's Corners, N. Y.	2 00	
Erastus Hancket, Honeoye Falls, "	2 00	
W. R. Smith, Macedon, "	4 00	
Charles Patterson, Niagara, "	2 00	
John Allen, Brooklyn, Ct.	5 00	
Elizabeth Hoar, Concord, Mass.	3 00	
C. Robinson, Lynn, "	3 00	
C. Bramhall, Boston, "	2 00	
E. Snow, South Milford, "	1 00	
Scott & Penniman, " "	1 00	
R B. Baynes, Belfast, Me.	10 00	
George Gay, Steuben, "	2 00	
James C. Cleveland, Torringford, Ct.	2 00	
		52 00
Donations.		
Pledge, E. Balton, Pennsylvania,	25	
" Phebe Cooper, "	37	
" James Seymour, "	38	
		1.00
Total amount,		$53 00

FRANCIS JACKSON, Treasurer.

NOTICES.

CIRCULAR,
IN BEHALF OF THE
PRISONER'S FRIEND.

DEAR SIR:—Believing you to be deeply interested in the subject of Capital Punishment, and in the prevention of crime generally, the editors of the Hangman have ventured to address you in reference to their periodical, which has now been established one year for a discussion of those subjects. Having resolved on continuing the publication, they appeal to you for aid, more especially, as they intend to make several improvements, which they will briefly relate. In conformity to the suggestion of many, they have resolved on changing the name to "Prisoner's Friend."

Already have they incurred a considerable expense to procure a splendidly engraved title.

Every effort will be made to make it rank with any of the leading journals of the day, and every way worthy of the beautiful title which it bears. Every sentiment of an immoral tendency will be excluded, so that it will be rendered an acceptable family newspaper.

To render the articles attractive, it is intended to present occasionally appropriate engravings.

As we are opening a correspondence abroad, we shall present many valuable articles from the best foreign writers.

To render the periodical still more interesting, we shall present the news of the week.

Such is a sketch, dear Sir, of our general plan. How many of our old friends will continue their support, we know not. We hope not to miss a single name. On the contrary, will you not rather induce others to join with you? The prisoner cannot aid us. Of course, our enemies will not. To you, therefore, we look for aid in carrying forward to its final consummation, this great and benevolent movement. We ask you to circulate this among your friends, and forward to us such sums as you may receive, either as subscriptions to the paper, or donations to the cause. Shall not the PRISONER'S FRIEND find a generous support? If you do no more, send 25 cents for three months of the new volume, which commences with the year 1846.

Now is just the time to subscribe. The subject of Capital Punishment will be discussed in LYCEUMS, HALLS OF LEGISLATION, and, probably, in the CONGRESS OF THE UNITED STATES.

It is confidentaly believed, that no persons here have equal facilities for conducting a periodical of this character.

PARTICULAR NOTICE TO THE PRESENT SUBSCRIBERS.

As the paper has been continued for one year, including *the old and new series*, it has been thought best, in order to carry out our plans, to CLOSE THE PRESENT VOLUME WITH THE PRESENT YEAR. Subscribers who have paid with reference to the closing up of the year on the first of April, will receive their papers to the full amount for which they have paid. We believe that generally, this arrangement will meet their wishes, especially as by so doing, we present several improvements not promised.

TERMS.—One year, $1 00. Six months, 50 cents. Three months, 25 cents. Address, C. & J. M. SPEAR, 40 Cornhill,

Poetry.

From the New-York Tribune.

WAR.

BY AUGUSTUS SNODGRASS.

A hymn to thee, O War! Earth, red with blood,
Shrinks at thy foot-tramp! Thou hast been of old;
Long ere the pyramids, and ere man learned
To fashion the strange Temple, and build roofs
For worship, thy red hand had plucked out life,
From vain-glorious Strength, and seared the world
With Rapine. Earth! bear witness with thy graves
And dust of nameless warriors! From the fields
Where Heaven descended in its love of old,
Even to this quiet spot, where now mild Peace
Hath nourished with kind hand the gentle Arts,
Armed men have left their bones and poured their blood.
E'en from those dark and fabulous days, when wild
The Assyrian hunter with his shaggy hordes
Swept from the world its unoffending tribes,
Hath the red sword been bared. Prophets and priests
And Pharaohs of all times, have vexed the Earth—
Setting up man 'gainst man, to fill the world
With their dead bones and with their populous graves—
Scourging with fire the patient teeming ground,
And laying desolate dwelling and shrine,—
With sacrilegous hand tearing from its place
The rough, time-honored altar; and the child
Dashing from its mother's arms to the hard ground,—
Despoiling the white heart of innocence,
Until Earth, groaning, hath arrayed thy name
With the relentless Famine and foul Plague,
Thou, with thy sword, and proud by nodding plume,
Look back where Time, crown reverent with age,
Sits reigning over the down-trodden thrones,
And the pale kingdoms of the old sad World!
What seed hath sprung from the decaying bones
Of Earth's war-lost millions? Earth and Sea
Are full—and glens where solitary war [been?
Sheathed his red knife in blood. What hath the fruit
Revenge has followed Wrong, until revenge
Came after the Avenger, and the Truth
Sunk blackened in the unholy flight.
What hath the fruit been? Have men grown more pure,
And Evil driven headlong from the world?
Hath Justice been established? Have high thrones
Been shaken and men's chains shivered and torn?
Hath Freedom sprung from the foul wreck, and built
Her temples on the hills, and with loud voice
Called the wide nations to her worship?
No!
The tyrant keeps his throne; the serf kneels down,
Wearing his chain; the slave feeds in his stall,
Thankful for his poor pittance, and the Good
Wonder that the heavens bend not as of old,
And scourge high-handed Evil with its fires!
Glorious in array! Thou with thy plumes,
Thy marshaled squadrons and thy gleaming arms,—
Thy painted standards flaunting the pale Heavens
Emblazoned with a sanctifying lie;
Earth, all forgetful of its many scars,
Shouts at the inspiring sight, and bids them hail!
Aloft she bears the chieftain proud in might,
Builds him an altar in the hearts of men
And deifies his bones. In some far land,
Where ice eternal binds the wintry year,
Or raging suns consume the parching ground,
A Nation's strength and manhood vainly fall.
A thousand homes are bathed in burning tears,
Vineyards forget their masters, and rank weeds
Choke them; old halls grow bare and tenantless,
And the plow rusts in the uncultured field.
Yet do ye give the Conqueror his car
And drag him 'neath the proud triumphal arch!
'Tis in man's nature thus to tyrannize;
And whether like the pard that prowls at night,
Secret in villainy, or threatening, herds
With the insensate mob, or with the strength
Of nations backed, he plucks out life, or chains
Limbs born not to the thrall; he wars 'gainst thee,
Thou fetterless and holy influence
That with an Angel's voice bringest Hope to Earth,
And with a giant's arm strikest at Wrong.
O! for the time when the sharp sword shall rust
And men forget its use. Is there no how
That spans the warring world? No covenant
That man shall clasp his brother as a friend,
Unthirsting for his blood? That customs old,
The unholy Dragons of the slavish world,
Shall loose their fetters from the souls of men
And leave them free? Trust on; for we are not
Without a token of thy coming, Truth,
When on the mouldering wreck of falsehoods old
Thou shalt an universal altar build,
And the far nations shall their weapons bring,
And lay them at thy feet. Then, thou, O War,
Shalt be remembered only as a dream
Which tortured the old World,—or if thou shalt
Rise from thy slumbers, then Evil shall shrink
And Virtue bless thy pure avenging hand.

NORWICH, N. Y.

TELL ME ALL.

BY MRS. HEWETT.

"Story! God bless you! I have none to tell."

"Come, mother! sit beneath the vine,
Here by our open door,
And tell me who my fathers were
In the glorious days of yore.

I've read to-day such glowing tales—
Wondering o'er every line—
Of the knights who fought for the holy cross,
In the wars of Palestine—

Of their prancing steeds, and flashing spears,
And their pennons waving out,
And the clarions mingling on the air
With the stirring battle shout—

Till I seemed to hear the rush of fight,
The Moslem's rallying cry,
The Christian charge, and the Paynim rout,
And the shouts of victory!

And were my sires bold warrior knights?
Oh! brave in their array!
Dear mother! I am old enough—
Tell me the tale, I pray!"

"I have no tales like these, my boy,
In thy young ear to pour—
Here, where we dwell, thy grandsire dwelt,
As his grandsires did before.

With the healthful flush of manly toil,
And the sweat-drops on their brow;
They won these fields from the wild and waste,
By the mattock and the plough.

They were the soil's true conquerors—
A spotless name their shield;
And their banner was the waving grain
Of the ripened harvest field.

Seek not to deck thy fair young brow
With mouldering wreaths of fame;
But onward! girt in manhood's might,
And win thyself a name!

Guard well thy faith—keep true thy heart—
Hold thou thine honor fast;
Thus be the lustre of thy worth
Back on thy fathers cast."

Man might be better if we better deemed
Of them. The worst way to improve the world
Is to condemn it. Men may forget
Delusion; not despair.—*Festus.*

Miscellany.

For the National Anti-Slavery Standard.

SCRAPS OF USEFUL INFORMATION.

Course No. 2.

The king of England took from the pockets of his subjects $4,000,000,000 to replace the Bourbons on the throne of France. The *interest* of this sum, at 5 per cent. would be $200,000,000 annually; which would go so far to place Jesus Christ on the throne of this alienated world, as to support a standing army of four hundred thousand missionaries of the Gospel in pagan lands, and Christian lands, paganized by systems of grinding oppression and moral degradation. The interest of the money thus wrenched from the hard, lean hands of the toiling people of great Britain, would build 10,000 miles of railroad every year; until the habitable globe were intersected by the iron highways for the nations. The amount or principal, if divided among the 214,000,000 inhabitants of Europe, would put $18 69 into the hands of every individual!

The debt of the Netherlands, contracted, as all national debts are, to meet the expenses of war, past or prospective, amounts to $665,000,000. To liquidate this debt would require a tax of three dollars and twelve and a half cents on every inhabitant of Europe, and 75 cents on every individual on the globe. Divided among the population of Holland, the share of each inhabitant would be $266. The wages of laboring men throughout the world probably do not average 20 cents a day. Then, at that rate, *three thousand three hundred and forty millions*, of hard-toiling sons of labor would have to work one day in order to foot this war-bill of little Holland!

Let every Englishman read this fact, and look upon the hungry millions of his countrymen, and ponder, feel and speak: During the year 1835, one of great commercial prosperity, the value of all the British and Irish produce and manufactures exported from the United Kingdom, was $208,437,980. The appropriations for the payment of the interest of the British war-debt, and for the support of the Army, Navy and Ordnance, during the current year, amount to $225 403,500!!! Think of that, all who love humanity! The war expenses, in time of peace, exceeding, by nearly $20,000,000, all that the human and iron machinery of that great kingdom can produce beyond its home consumption!!!!

But let us end, if we do not begin, at home. Let us assume the average price of cotton, at all places of its exportation in the Union, to be 7 1-2 cents per pound. The crop for 1845 is estimated at 872,000,000 pounds; worth, at the above rate, $65,400,000. In 1834, the capital invested in the production of cotton, was $800,000,000, and the value of the whole crop, $76,000,000, at *sixteen cents* per pound. It may then be fair to suppose that $1,000,000,000 have been thus invested in 1845. The interest of this sum, at six per cent. amounts to $60,000,000; which, being deducted from the home value of the entire crop, leaves but $5 400,000, clear profit of the business itself. Now *the appropriation to the United States Navy for the current year, was* $6,350,789!!! Let cotton growers ponder on this fact, and on another of vital interest to themselves: A war, to prepare for which, we are absorbing three-fourths of the revenue of the nation, would annihilate at least half of their capital now invested in the production of cotton: For they would find that $500,000,000 of their money were invested in *stocks* which would not bring *one cent on the dollar*, in time of war. "In case of a war with England," the function of our glorious little navy and of the glorious great navy of Great Britain, would be a mutual effort to destroy the commerce of both nations, an interest which they own in partnership, amounting to $100,000,000, per annum, of which RAW COTTON makes an item of $50,000,000! So all that our navy would do for the cotton growers in such a war, would be to destroy a market for fifty millions of dollars' worth of cotton a year. E. B.

WORCESTER, U. S. A., Nov. 25, 1845.

THE IRONS OF COLUMBUS.—NATIONAL INSTITUTE.

NEWBURN, (N. C.) June 20, 1845.

SIR:—At the request of my brother, Robert S. Moore, late of the United States Navy, I present to the National Institute one of the bolts to which Columbus was chained, whilst imprisoned in the Island of St. Domingo, previous to his being sent in chains, as a prisoner, to Spain. This bolt was obtained by Purser Moore, whilst on a visit to St. Domingo, in the United States ship Vandalia, during her late cruise, and is accompanied by a certificate of its identity from the Secretary and interpreter of the President of that portion of the Island.

I also send a copy of "The Newberian," containing an account of the manner in which the bolt was obtained. Very respectfully,

VERINA S. MOORE.

FRANCIS MARKOE, Jr. Esq.
Corresponding Secretary of the National Institute.

We have experienced mingled feelings of surprise and grief at the arrival in our town of a part of the *iron bolt* to which the noble discoverer of America, Christopher Columbus, was chained in the city of St. Domingo, and upon learning how this rare and interesting relic came among us. The death of our lamented young townsman, Robert S. Moore, late Purser in the navy of the United States, and attached to the ship Vandalia, has been too recent to have been forgotten by any of us. During the last cruise of that ship, he visited the city of St. Domingo, and with laudable and becoming curiosity, he spied out all "the lions" of that ancient place, and recorded in his journal, which he kept with great fidelity and minute accuracy, his visit to the dungeon in which Columbus was confined, and where, by dint of great perseverance and assiduity, he obtained the interesting relic to which we have alluded. Upon his death, the iron bolt, with his journal, and other valuable articles, were forwarded, by the proper authorities, to his relatives here, who have kindly permitted us to make the following extract from his journal, which we have no doubt will be perused with great pleasure, not only by many friends and acquaintances here, but others abroad. After giving an interesting account of the city of St. Domingo, its harbor, &c. and a pleasant interview with an American merchant, whom he found residing there, the journal states:

Mr. A. went with me to visit the tower in which Columbus was confined. On our way, we met a party of officers from the ship, returning from the same place; the first Lieutenant, G——, was among them. As he was going on board, I requested him to send the ship's armorer to me, with a sledge-hammer, and a few cold chisels. The entrance to the tower is through an arched gateway in the barracks, which are very extensive, and would, I think, accommodate from twenty to twenty-five thousand troops. Passing through the gate, and crossing a court-yard, we came to the tower, and ascended at once to the prison of the immortal Colon. It is a square room, measuring fifteen feet each way, with an arched roof, the ceiling being about twenty-five feet high: it has a square hole at the top, through which food, &c. was lowered to the illustrious captive, as at that time there was neither door nor window in the room. There is at present a door and one grated window, and even now, it appears to be a sufficiently secure confinement—the walls being five feet thick, and the strongly barred window about sixty feet from the ground, and the door double, and very stout. The two eye-bolts through which the chains with which he was confined passed, were still in the wall, but had been cut off as close as "curious scientific" persons could manage. It was left for me to commit the barbarity of digging them out.

The bolts were in opposite sides of the room, driven into the ends of blocks of wood, which were built into solid masonry, and wood square about eight inches. After examining the other parts of the tower, we walked over the town, and several convents and monasteries were pointed out to me. I had not time then to explore them, as I wished to return and take a sketch of the tower, and procure the bolts. We accordingly came back to Mr. A.'s, and leaving him at home, I returned, took my sketch, and when I saw the boat coming, went to the wharf, and brought up the armorer. Mr. H. had sent the cold chisels, as I requested, instead of sharp wood chisels. As I had not seen the chamber before asking for them, I could not know that the bolts were driven in wood, but supposed them to be confined in the masonry with lead. I passed through the gate before the guard, with my man and sledge-hammer, in fear and trembling—fear that I would be stopped, and trembling in anticipation of my disappointment; but we passed unmolested, and went into the room and commenced operations.—The hammering again frightened me, for I thought it likely that I would be stopped. The prize, however, I considered worthy of the risk, and had the authorities interfered, I intended, in the most innocent manner, to make the most polite and satisfactory apology in the world, and "vanish." Fearing interruption, in order to secure *something* valuable, I picked up the chips and mortar detached as we progressed, and carefully put them in a paper; but finally, when, without interruption, the first bolt was taken off about two inches below the surface, I verily believe Columbus himself was not more delighted when he first saw the land of our western hemisphere, than I was when I clutched the bolt. I did not stop to examine it, though, but led the armorer to the other, desiring him to get that also, which was accordingly done, and without interruption.—This was not so large as the other. I gave it to Mr. H. as his perquisite for sending the armorer.

* * * After my feat, I was all impatience to get on board again, to stow away the bolt. * * * I came on board at eleven, to-day, with my trophies, and went on shore again to procure a certificate from some one in authority regarding the iron bolt, as I intended to present it to the National Institute, and wanted the fact of its being the *bona fide* bolt through which Columbus' chains were passed to be beyond a question. I obtained this certificate in Spanish from the Government Interpreter. We had to come away, and very unwilling, I can assure you, I was to leave, but a gun had been fired, and the cornet was flying:

El que subscribe certifica que un pedazo de oierro pequenh que se encuentra, en podor del Sr. Robert S. Moyre, comisario, o tesorero de la fragaea de los E Unidos Vadealia, es un pedazo, y el ultimo, que quedaba de la argolla por donde corrian las cadenas, del immortal Colon, habiendo yo mismo astido a conseguirsela, del cuarto o prison en que se hallaba Christobal Colon, antes de su partida para Espana y pare que conste y haga fe doy este en la.

Cuidad de Santo Domingo, el dia 2 de Febrero, del Ano de 1845, y l de la patria.

El Interprete del puerto,
GUILLETMO PENSON.

A QUEER OLD HUMORIST.

A queer old humorist lived in a queer old cottage, in the outskirts of our village. He had travelled much in the East, and had made money as a merchant in Smyrna. Being a native of our parish, and a bachelor, he came to close his mortal chapter where it began. I need scarcely say that, like so many of his class, he was fidgety, testy, and troublesome; but a lover of fair play, withal, warm-hearted, and benevolent. At bottom, too, he was a thoroughly religious man. He and I were getting on uncommonly well together, when, greatly to my sorrow, he took ill and died, only a few months after we had become acquainted. An odd incident befel him on his death-bed; and I must relate it, as illustrative of his character:—A thief made his way into his cottage one midnight, and entered his dying chamber to steal—for he was counted rich as a Naboh. There was a light burning in the room. "What do you want, friend?" was the testy demand of our disturbed old gentleman. "Your money, and your jewels," said the thief. "O! you are there, are you? Very well. Just look at these old legs of mine, (*thrusting out his emaciated members from beneath the bed-clothes.*) Nay, lay hold of them—feel them—so, you must be perfectly convinced in your own mind, now, that I cannot go into the next apartment, where my money is. Come, then, take me on your back, and carry me there." Saying this, the old chap, dying though he was, actually rose, and got out of bed. The thief drew back with a look of ghastly surprise. "Hark ye! son of woman born," continued the old gentleman, emphatically, as he sat him down on the front of the bed, and raised his fore-finger with warning solemnity, "I am far on my way to Eternity—and you are coming on behind me. You are here to steal certain trash of mine? Come, now, you must do better than that: Draw near: Here is this bad old heart of mine: Stand forward: Reach me now your thievish hand into this inveterate bosom of mine: O! do but steal—rob—plunder from it Covetousness, Lust, Anger, and every other lingering bad passion, and send me lighter on my way: O! do this, and you shall have all my gold! You shake your head? You cannot! Here, then, friend—I am anything but heavy—you must take me on your back." The thief could not stand this. He fell down on his knees, and begged the old man's forgiveness. "Are you really in want?" asked the eccentric invalid. "I am," was the reply, "but I deserve to be so, for I have been dissipated and idle; but God help me! I think I am a changed man." "Take this key, then," said our dying friend; "open my desk in the next room there (*pointing to the door*); you will find a purse of gold in it; bring it to me." The thief did so. "Take that," said the worthy humorist, and he served out his gold liberally into the thief's trembling hand. With tears in his eyes, the poor penitent again fell on his knees, and craved a blessing on the dying man. He was about to retire. "Nay, friend, you must help me into my bed first," said the old gentleman, "it is anything but reasonable that I be raised up at midnight in this sort of manner." Accordingly, the thief lifted the old man up in his arms, and put him into the bed. "Now, brother worm," said the queer, but wise old patient, "I asked this last piece of service for your own good, as well as mine. You will be nothing the worse of having felt the weight and worth of an armful of poor, sinful, dying clay. It will help you to keep in mind your good resolutions. Christ be with you! In his own gracious words, 'Go, and sin no more.'"
—*The Old Bachelor in the Old Scottish Village.*

From the Chelmsford [Eng.] Chronicle.

DEATH OF MRS. ELIZABETH FRY.

This distinguished individual expired at Ramsgate, on Sunday last, after a long and protracted illness, which she bore throughout with great fortitude and resignation.

The subject of this brief memoir was the daughter of the late John Gurney, Esq. of Earlham Hall, Norfolk, and sister of Samuel Gurney, Esq. of Upton Hall, in this county, banker. At the early age of eighteen, by the permission of her father, she converted an apartment in Earlham Hall into a schoolroom, where she daily gave twenty-four children elementary instruction in reading, writing, arithmetic, &c. In the year 1800, she married Joseph Fry, (who still survives,) a member of the Society of Friends—who materially aided her praiseworthy exertions, by appropriating a large sum annually to her use, by which Mrs. Fry was enabled to extend the sphere of her usefulness.

In the year 1816, Mrs. Fry succeeded in establishing a ladies' committee for the reformation of the interior of Newgate, and in this laudable undertaking she met with the cordial co-operation of the sheriffs of London, and the governor of the prison.

Prior to the latter date, the female inmates were left without any employment, an evil which the discriminating powers of the subject of this memoir soon discovered, and instantly set about to remove it by the establishment of a manufactory for the women's tried side, as well as a school for children, which were daily superintended by the ladies of the committee.

No sooner were the benefits of the manufactory known, than the females on the untried side petitioned the ladies' committee for a similar provision, which was granted, and, we may observe, the moral results surpassed the most sanguine anticipations of its promoters.

The subject of this memoir not only elicited the encomiums of the English press, but her name was associated with every philanthropic object in most of the continental nations of Europe. In the Slave-Trade question, her exertions were surpassed only by a few of the opposite sex. Such was her humane and benevolent disposition, that her sympathy extended to the whole human family, without reference to country, clime, or religion. She was looked upon as a physician to body and soul; she fed and comforted the poor, supplied them with clothes, and did everything that would administer to their well-being, and promote their happiness.—In the neighborhood where she resided, (Upton, in this county,) her benevolence is too well known to need comment. Her readiness to hear the cause of the distressed and destitute, and alleviate their sufferings, won for her the respect of all classes, and raised for her a name which reflects the highest credit on her sex, as well as on the Society of Friends, of which she was so distinguished a member.

SPEECH OF JOHN B. GOUGH.

We find in the Boston Traveller the following sketch of a speech made by JOHN B. GOUGH, before a crowded meeting in the Tremont Temple, in Boston, recently:

Mr. Gough occupied but a few minutes. He said he did not stand there to explain his position, or the circumstances of his recent misfortune; he had already done that in his written communications to the public, and to his brethren in the Church. He stood there in the dignity of an honest man. He knew that he had not betrayed the temperance cause, but had himself been betrayed by wicked men. He felt a full conviction that his character would yet be cleared up. But what was he? The cause of temperance was the cause of God, and he was no more than a bubble on the breaker. If a workman fell from the staging of a building which he was engaged in erecting, did that destroy the building? No more would his fall, the cause, in the building up of which he was engaged.

Some have thought it very singular that he should have drank with an entire stranger. He said, that every day of his life, when travelling, he was meeting with persons who knew him, and spoke with him, and showed him civilities, whom he did not recognize; they had been introduced to him, and remembered him well, but he, amidst the hundreds of strangers whom he was constantly meeting, were forgotten. So he supposed it was with the man who betrayed him in New-York.

He appeared, he said, before the public a more determined and uncompromising enemy to strong drink, than he ever before was. What he had experienced during the past few months of bodily and mental suffering, had but made him a more determined foe to intemperance.

He then went on to argue against the traffic in ardent spirits, on the ground which the dealers asserted was the truth in respect to him, viz: that he had voluntarily and deliberately sacrificed all his prospects, and all his hopes, his standing in society, and everything that he held dear in life, for the paltry gratification of drinking at the intoxicating cup.—Now, said Mr. G. if this be true, as the dealers in strong drinks say it is, what a picture does this very case furnish, of the nefarious nature of their business? What is their business, but to form this all-powerful appetite, and to pander to it when formed? an appetite which is sufficiently powerful to make a man sacrifice everything of value for the sake of indulging it? Such is the rumseller's business. Can honest men, and benevolent men, deliberately and understandingly follow this business?

Mr. Gough appeared rather feeble in bodily health, and considerably exhausted by his effort at speaking.

A CHINESE LETTER.

The following characteristic letter was read at the last meeting of the New-York Historical Society. The learned Chinaman is somewhat mistaken, however, in supposing that the "outside barbarians" of this country even "formerly cherished commiseration for the oppressed." The Foreign Slave-Trade is protected, and the Domestic spread over new regions every quarter of a century. We are not so Christian as the Heathen thinks we ought to be, according to heathenism:—

To the Historical Society of New-York:

BENEVOLENT SIRS:—It is now the pleasant season when the golden chrysanthemum fills the paths, and the purple foliage of the maple covers the hills. Separated far asunder, I desire you health and utmost prosperity, and that with time this may be still more abundant. Though we are reciprocally afar off, I desire your happiness.

I have respectfully to state, that several months since I received and perused your esteemed favor, (literally, elegant letter,) and several volumes of books which, with all respect, I have received and understand, and for which I am much obliged. I fully determined to reply at once, but just at that time on account of slight indisposition I was caused to procrastinate; but being men of great liberality and of kindness as broad as the sea, surely you will excuse me. Now the favorable monsoon has commenced it is convenient to send a brief reply (literally, an inch of parchment) and to express my heartfelt thanks.

In my humble opinion your honorable nation delights in righteousness, and possesses a clear perception of the principles of right reason; and the names of its literati, enrolled in your colleges, cannot be enumerated.

It delights in doing righteous deeds, and its people are exceedingly righteous, and are all possessed of every accomplishment, men of worth who take the lead in pointing out the right way.

Since perusing your letter, still more do I look up to it with admiration. I (a stupid man) from youth to the present time have formed resolutions to do something, yet am not aware that I have done anything properly. I have in my own mind pondered upon that which is morally excellent, have cherished a regard for righteousness, exerted myself to practice it, and used strong endeavors to induce others to do the same. Now, then, the high compliments contained in your letter filled me with unspeakable surprise.

Recently, in Canton, in consequence of opium, the confusion and troubles of war ensued, and the people of China could not depend upon their lives.—The recent state of things has been such as one cannot bear to mention to his most intimate friend.

Originally embodying in action the benevolent mind of Heaven above, inasmuch as opium is an article injurious to men, therefore our Government legislated that it would not receive a revenue derived from it, and established laws rigorously prohibiting it, not aware of the extraordinary consequences to which it has led, and that it would prove impracticable to arrest this article so injurious to men. But alas! on the contrary, (so far from arresting it,) it has caused the people to take the poison.

Inasmuch as I reflect that your honorable nation formerly bought Africans, and made slaves of them, so that during a long period the aggregate had amounted to several myriads, henceforth may the men of worth in your honorable country, in imitation of high Heaven, cherish for them a feeling of commiseration, and diffuse intelligence among the men of worth of every nation, that they may exert their strength to prohibit and arrest this evil, and not allow the people of that country (Africa) to be made slaves. Those who have been bought should be suffered at their options to return to their country, and to their native villages. Then this being done it will be seen that your honorable nation delights in a righteous heart.

And moreover, since at the present day opium is flowing like poison through the central kingdom, causing all who smoke it to become idiots, to convert day into night, neglect their duties, and in the highest degree injuring their lives, destroying the power of procreation, wasting property and ruining families; and although they be urged to leave it off, they do not awake to the subject, and though there be rigorous government penalties, they fear them not. Again, there are those who are addicted to casting their nets for profit. These make many schemes for transporting it, and selling it again in every province. As daily the wind rises and the waves increase, so this accumulated evil has become deeper and still greater, till in the 21st and 22d years of the present reign, (1841 and 1842,) it caused the people and citizens of China to meet with the calamity of being dispersed abroad without habitation, and our soldiers and generals were wounded with the keen points of the spear. Truly, this our benevolent and good people have felt most sensibly, and wept over it with flowing tears.

I desire every man of worth in your honorable nation, who takes pleasure in righteousness, and is devoted to books, and clearly understands the principles of reason, and like high Heaven, delights in a life of virtue, may disseminate among the men of worth of every nation, that inasmuch as they themselves formerly cherished commiseration for the oppressed, and put an end to the slave-trade, so to eternity let opium be prohibited. Absolutely, let them not again be transporting it from different countries; then there will be perfect tranquillity to both Chinese and foreigners, and the people will rejoice in their possession, and the places in which, in bye-gone days, opium has been planted, will answer for the growth of cotton and different kinds of grain, and still greater profit may be obtained, so that it is unnecessary to cultivate this article which injures men. This is what I sincerely hope for from the men of worth of your honorable nation, and I beseech them not to regard pains, nor be sparing of ink, but earnestly, by the diffusion of correct intelligence among the men of rank and moral worth in every nation, urge the necessity, with a heart like that of Heaven, to exclude this article of opium which so injures men. If this can be done, then may the citizens and people all attend to their own proper duties, and every nation may have harmony and prosperity, and mutually delight in universal peace. Then the men of worth of every nation will have done righteously, and planted the seeds of happiness without end.—This is my special reply to your letter. Wishing you every blessing.

YIH TAE or THONCHING.

YAN KEVANG,
24th year, 9th month, 10th day,
or 21st October, 1845.

To PROSPER M. WETMORE, Esq.
Chairman of the Executive Committee Historical Society of New-York.

A faithful translation.
Signed, PETER PARKER.

Deferred Items.

Sunday Amusements in New Orleans.—The New Orleans papers of the 16th ultimo, announce:—To-night at the Circus of Howes & Mabie, there will be some extra doings. Horsemanship excelling anything ever performed by an Arab—gymnastic feats such as were never seen in the arena of ancient Rome, and conundrums by the clown that will throw Billy Black in the shade.

To-night, the first appearance of Mary Duff, and numerous other attractions.

A trotting match is to come off at three o'clock to-day, on the Metairie Course. It is to be for $100 a side—2 mile heats, in harness. The nags are William Mish's spotted horse Arab, and Harry Richards' bay horse Thayer.

This morning the Native American Artillery—commanded by Capt. Forneo—will parade at 9 o'clock, and repair to the plains at Bayou St. John, for drill and target practice. This being the last turn out of the Captain's noble volunteers, previous to disbanding, after their Texas campaign, everybody ought to go and see how well they manage their pieces.

South Carolina Legislature—Nov. 2.—Mr. James M. Walker, from the Committee on Federal Relations, introduced a bill to amend the law to prevent citizens of New-York from carrying slaves and persons held to service out of the State, so as to allow the fee of one dollar instead of ten to the inspectors.

Mr. Memminger, pursuant to notice, introduced a bill to abolish the punishment of death for forgery and counterfeiting, and in place of the punishment of death, fifty lashes and imprisonment for not more than seven years are substituted.

Nov. 3.—Mr. Phillips gave notice, that he would introduce a Bill, to punish capitally, the offence of seduction, by free persons of color, and negroes on white women.

A resolution was submitted by Mr. Pinckney, proposing to double the tax on free persons of color, whenever they shall fail to make their returns.

Another Slaver Captured.—The schooner Patuxent, lately of New-York, put into St. George's on the 21st ultimo, in distress, and in charge of Lieut. Chandler, of the navy.

It appears that she was a slaver, and seized at Cape Mount, Africa, by the United States ship, Yorktown, on the 27th of September for having been concerned in the Slave-Trade. She was on her passage from Monrovia to New-York, when she sprung a leak in lat. 34 30 north lon. 60 west, and Lieut. Chandler was compelled to put into Bermuda, after having been forty-five days at sea. She would repair immediately, and resume her voyage to New-York.

The P. is a fast sailing schooner of about one hundred tons burden, and if she had not been interrupted, would have probably taken on board three hundred slaves in less than twenty-four hours; but she was happily frustrated by the vigilance of Capt. Bell, who, as soon as he suspected her, hoisted in his boats, and followed close at her heels.

Slavery in Massachusetts.—In old times, when Slavery was sanctioned in Massachusetts, a wealthy lady, residing in Gloucester, was in the habit of giving away the infants of her female slaves, a few days after they were born, as people are accustomed to dispose of a litter of kittens. One of her neighbors begged an infant, which, in those days of comparative simplicity, she nourished with her own milk, and reared among her own children. This woman had an earnest desire for a brocade gown; and her husband not feeling able to purchase one, she sent her little nursling to Virginia, and sold her, when she was about seven years old.—*Mrs. Child's History of Women.*

Interment of the Remains of Mrs. Clara B. Catlin.—The remains of this excellent and much lamented lady, (the wife of George Catlin, Esq. whose genius and virtues are universally acknowledged, and who is now in Paris,) arrived by the last Havre packet; and the funeral solemnities were performed at the house of her brother, D. S. Gregory, Esq. of Jersey City, who, with another brother, J. G. Gregory, and a large number of relatives and friends, appeared as mourners on the occasion.—*Tribune.*

Relief of Ireland.—On Monday evening the Odeon was crowded from top to bottom, with the friends of humanity, who convened for the purpose of raising means to aid in averting the impending famine in Ireland.

Thomas Mooney, the historian of Ireland, was called to the chair, and Patrick Donahoe, and Stephen J. Rogers, officiated as Secretaries. The meeting was opened by an address from the Rev. Dr. O'Flaherty, of Salem, who described in moving terms the distress of the Irish people, and appealed with deep pathos to those present to contribute to the aid of the suffering. He was followed by the Rev. Mr. O'Riley, of South Boston, who presented in plain and forcible language, the sad effects resulting to the Irish people from the failure of the potato crop.

A series of resolutions explanatory of the distress in Ireland, pointing out the immediate and remote causes thereof, and pledging the meeting to raise funds to be expended in the relief of the Irish people without distinction of sect or party, were prepared by the Committee of Arrangements, and presented to the meeting at their request, by Hon. Isaac H. Wright.

The subscription lists were then opened, and placed in the hands of wardens appointed for the purpose, and over six hundred dollars were raised on the spot. Of this about ninety dollars were the contribution of Rev. Mr. O'Flaherty, collected mostly from his society at Salem.

The resolutions were adopted by the meeting, and measures taken to increase the fund thus auspiciously commenced.—*Boston Times.*

War.—Among Christian men it surely cannot be necessary to urge reasons against the policy of a war. If there be no high and urgent necessity for bringing upon the country and the world its consuming waste, for letting loose its beastly passions and staining the earth with blood, then is war one of the most enormous crimes man can commit. The humanizing intercourse of nations, the arts of peace, the security of home, the sense of religion, the love of justice, the impulses of mercy, all shrink from the track of war and perish in its triumphs.—*Charleston Mercury.*

Here is much truth well expressed. What humane, Christian man will live to heed it? And yet thousands of people in this Christian country talk as flippantly about going to war and butchering men, as if they were so many wild beasts. Even our own Government has expended several millions of dollars during the past year in preparation for war.—How much good this money would have effected had it been expended for the wise and noble purpose of promoting peace and good will. Will not sober and reflecting men think of this matter?—*Onondaga Standard, (Dem.)*

Rev. C. T. Torrey.—A correspondent of the *Boston Traveller* has recently paid a visit to this gentleman in his cell at Baltimore. He describes him as looking very feeble, and in extremely ill health—so much so that he cannot labor. Some of Torrey's friends are making an effort to release him, but this cannot be done until the sum of $1,500 has been raised to remunerate those who lost their slaves through his influence.

A Flourishing Town.—For the following item of interesting commercial intelligence, says the New Orleans Delta, we are indebted to the Houston (Texas) Telegraph: "A traveller who recently arrived from some of the towns on the western frontier, was asked whether the business of the place was increasing. 'O yes,' said he, 'business was never better; no less than twelve farobanks have been opened there within the last three weeks, and they are all doing a smashing business.'"

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PHILADELPHIA, November, 1845. 3t

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